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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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HOLY EPIPHANY — THE BAPTISM OF OUR LORD AND SAVIOUR JESUS CHRIST

15th-century icon from the Beloe Lake Monastery of St. Kirill

1990 • 1

THE JOURNAL OF THE MOSCOW PATRIARCHATE

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CHRISTMAS GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Primates of Local Orthodox Churches

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch

Your Holiness, beloved brother in the Lord,

With a feeling of deep spiritual joy I send my cordial greetings to you on this most solemn and world-saving feast of the Nativity of our Lord Jesus Christ.

Prayerfully recalling this most glorious and holy event, promised by God and foretold by the Prophets, of the coming into the world of the true Light which lighteth every man that cometh into the world (Jn. 1.9); we thank and glorify, together with the Angels and the shepherds of Bethlehem, our Lord, Who descended from Heaven, for His ineffable and rich mercies to us.

May the salvific service of our Sister Churches, of the archpastors and clergy who are filled with zeal for God, and of the pious flock, be successful in the coming new year of the Lord's goodness.

Let us ask the Prince of life (Acts 3. 15) for His blessing to the efforts of the peoples of our countries, the entire human brotherhood, to curtail and destroy completely the pernicious weapons, to consolidate peace and justice throughout the world, and to preserve the integrity of God's Creation.

May the undying and salvific light of the Bethlehem star illumine all of us in 1990 and may it be a time of God's abundant grace (2 Cor. 9.8).

May the Divine Infant grant Your Holiness physical and spiritual strength and further success in your lofty ministry in His Holy Church.

With invariable brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

Christmas 1989/1990

His Holiness Patriarch PIMEN of Moscow and All Russia addressed similar Christmas greetings to the Primates of Local Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa; Alexandria
His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus
His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Pec, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude TEOCTIST, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness MAKSIM, Patriarch of Bulgaria; Sofia

His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens

His Beatitude VASILY, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York

His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence JOHN, Archbishop of Karelia and All Finland; Kuopio

His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope JOHN PAUL II; Vatican City

His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin

His Holiness SHENUUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo

His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus

His Holiness BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam

His Holiness Abuna MARKORIOS, Patriarch of the Ethiopian Church; Addis Ababa

His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East

His Beatitude MAXIMOS V, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus

His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of Antioch and All the East; Lebanon

His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London

His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York

His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht

Dr. BERTIL WERKSTROM, Archbishop of Uppsala, Primate of the Church of Sweden; Uppsala

Dr. JOHN VIKSTROM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku

Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen

The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva

Bishop Dr. KAROLY TOTH, President of the Christian Peace Conference; Budapest

Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva

Mr. GERALD GOTTING, Chairman of the Christian Democratic Union of Germany; Berlin, GDR

His Holiness Patriarch PIMEN of Moscow and All Russia congratulated on the Feast of the Nativity of Christ:

Monsignor JULIAN Cardinal VAIVODS, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga

Monsignor VINCENTAS Cardinal SLADKEVICIUS, Titular Bishop of Abora, Apostolic Administrator of the Kaijiadorys Diocese; Kaunas

Archbishop Dr. KARLIS GAJLITIS of the Evangelical Lutheran Church of Latvia; Riga

Archbishop Dr. KUNO PAJULA of the Estonian Evangelical Lutheran Church; Tallinn

VASILY LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend ALIMPY, the Old Believers Metropolitan of Moscow and All Russia; Moscow

The Most Reverend GENNADY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov

IVAN EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius

ANDREI LOBZA, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow

IOANN MIROLYUBOV, Chairman of the Central Council of the Old Orthodox Believers of the Pomorye Church of Latvia; Riga

IGOR SHUVALOV, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

Celebrations in Honour of the 400th Anniversary of the Establishment of the Patriarchate in the Russian Orthodox Church

Celebrations marking the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church were held from October 7 to 14, 1989.

On Sunday, October 8, the Feast of St. Sergy, the Miracle Worker of Radonezh, the festivities were prayerfully begun in the Trinity-St. Sergy Lavra in the presence of His Holiness Patriarch Pimen of Moscow and All Russia, the episcopacy of the Russian Orthodox Church, members of the clergy, monastics and the laity.

Sessions of the Bishops' Council were held from October 9 to 11 at St. Daniel's Monastery in Moscow, in the residence of His Holiness Patriarch Pimen and the Holy Synod. The Council opened with a speech by His Holiness Patriarch Pimen of Moscow and All Russia. Yu. N. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, delivered a speech of greeting on behalf of the Council. The archpastors heard a paper by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, devoted to the event being celebrated. Then, following the paper presented by Metropolitan Yuvenaly of Krutitsy and Kolomna, Chairman of the Holy Synod Canonization Commission, the Bishops' Council endorsed the Act on the Canonization of Patriarchs Iov (1589-1605) and Tikhon (1917-1925).

On October 9 the Rite of Canonization of the newly glorified piety zealots was officiated in the Trinity Cathedral of St. Daniel's Monastery. The Bishops' Council heard and discussed the following papers: "The Life of the Russian Orthodox Church After the Adoption of the New Statute", by Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate; "The Training of Clergymen for the Russian Orthodox Church", by Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Chairman of the Education Committee; "The Publishing Activity of the Moscow Patriarchate", by Metropolitan Pitirim of Volokolamsk and Yuriev, Chairman of the Publishing Department; "The Economic Activity of the Moscow Patriarchate", by Bishop Aleksy of Zaraisk, Head of the Economic Management; "The Church and Society in the Context of Perestroika", by Archbishop Kirill of Smolensk and Kaliningrad; "Inter-Orthodox Relations and the Ecumenical Movement at the Modern Stage", by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and "The Peacemaking of the Russian Orthodox Church in a Society Being Renewed, by Metropolitan Aleksy of Leningrad and Novgorod.

The Bishops' Council adopted the following documents: the Message to God-loving Pastors, Pious Monks and Nuns and All the Faithful Children of the Russian Orthodox Church; the Appeal to the Chairman of the USSR Supreme Soviet Mikhail Gorbachev; Decisions of the Bishops' Council; the Statement on Social Problems and the Statement "Peace, Justice and the Integrity of Creation".

On October 10, the participants in the celebration—clerics, monks and nuns and laity of the Russian Orthodox Church—visited the Optina Hermitage Stauropegeion of the Presentation of the Blessed Virgin, venerated at its shrines, and acquainted themselves with the process of the restoration of this outstanding hub of spiritual education in the history of monasticism.

On October 12 a solemnity was held in the State Central Concert Hall. It was attended by participants in the celebrations from the Russian Orthodox Church, the Heads and representatives of a number of Churches and religious associations in the USSR, state bodies, public organizations, and the diplomatic corps, prominent cultural and scientific figures, and journalists.

At the beginning the Message of His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the solemnity was read out. Metropolitan Filaret of Kiev and Galicia presented a paper devoted to the gala event. Metropolitan Vladimir of Rostov and Novocherkassk delivered a report on the results of the Bishops' Council. Prominent religious and cultural figures sent in greetings to the Russian Orthodox Church in connection with the 400th anniversary of the establishment of the Patriarchate. On the evening of October 12 a charity concert devoted to the celebrations was held in that hall. The concert programme consisted of hymns performed by religious and secular choirs, and religious choral and instrumental works by great Russian composers performed by secular soloists and ensembles.

On October 13 a panikhida for the blissfully departed Patriarchs of Moscow and All Russia and a festal moleben were conducted in the Dormition Cathedral of the Kremlin. The Divine Service was attended by His Holiness Patriarch Pimen of Moscow and All Russia, who felicitated the celebration participants on the feast; by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia; Metropolitan Theodosius of All Japan, Archbishop of Tokyo, the Primate of the Japanese Autonomous Orthodox Church. The Divine Service was celebrated by Metropolitan Yuvenaly of Krutitsy and Kolomna, assisted by Protopresbyter Matfei Stadnyuk, Archpriest Pavel Nedosekin and Archdeacon Sergy Strigunov.

Afterwards the participants in the celebration laid a wreath at the Tomb of the Unknown Soldier by the Kremlin wall.

Later that day the archpastors of the Russian Orthodox Church and the Heads and representatives of the Churches and religious associations in the Soviet Union were received in the Kremlin by A. Lukyanov, First Deputy Chairman of the USSR Supreme Soviet. A reception in honour of the participants in the celebrations was given by the Council for Religious Affairs at the USSR Council of Ministers in the Reception House on behalf of the Government of the USSR. The guests were greeted by the Council Chairman Yu. Khristoradnov.

On Saturday October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Divine Liturgy and a festal moleben were celebrated at the Patriarchal Cathedral of the Epiphany. The Divine Service was attended by the participants in the festivities from the Russian Orthodox Church and the other Christian Churches in the Soviet Union. The Message from the Bishops' Council to the God-loving pastors, pious monks and nuns and all the faithful children of the Russian Orthodox Church was read out.

The celebration concluded with a reception given by His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod in St. Daniel's Monastery. His Holiness Patriarch Pimen addressed the guests with a speech of greeting.

For details see p. 37

SPEECH

Delivered by His Holiness Patriarch PIMEN of Moscow and All Russia at the Opening of the Bishops' Council at St. Daniel's Monastery on October 9, 1989

Strengthen, O God, that which thou hast wrought for us (Ps. 68. 28)

Beloved in the Lord brethren,

Our Russian Orthodox Church, the millennium of whose historical existence was celebrated so festively by us and by the whole of Christendom last year, now recalls another milestone in her history—the 400th anniversary of the establishment of the Moscow Patriarchal Throne.

During the days of the Church-wide celebrations marking this landmark we, the archpastors of the Church of God, are gathered here, in order to reflect on the event being celebrated and, in connection with the Statute of our Church endorsed at the Local Council of 1988, to consider issues of ecclesiastical life that have amassed and to take decisions capable of promoting the unity of the spirit in the bond of peace (Eph. 4. 3) of all the children of the Church, and their spiritual renewal and salvation and the development of our ministry for the benefit of society and of peace.

Through Divine Mercy the process of the all-round renewal of our society has made it possible to greatly broaden the Church's possibilities for effecting her salvific mission and preach peace by Jesus Christ (Acts. 10. 36).

Lift up your eyes, and look on the fields; for they are white already to harvest (Jn. 4. 35). Our Church is indeed established in the faith and increases in number daily (Acts 16. 5).

The temples that have been returned to the Church today number in the thousands, monasteries and convents are being refurbished, and new theological schools opened. The word of God is growing and multiplying (Acts 12. 24).

The future of the Church and the moral climate in society hinges largely on our efficacious involvement in this process and on our pastoral word addressed to the people of God.

May the Lord bless our efforts and teach us.

I hereby declare the Bishops' Council of the Russian Orthodox Church open.

ACT

of the Holy Bishops' Council of the Russian Orthodox Church on the Canonization of Sts. Iov and Tikhon, Patriarchs of Moscow and All Russia

In the name of the Father, and of the Son, and of the Holy Spirit.

On this solemn day, when the entire Plenitude of the Church of All Russia jubilantly celebrates the 400th anniversary of the establishment of the patriarchal administration in her, we, the members of the Holy Bishops' Council of the Russian Orthodox Church, suffused with spiritual joy have studied the lives, works, labours and Church ministry of our primates in the patriarchal rank—the most humble Iov and the God-loving Tikhon, Patriarchs of All Russia, and resolve with veneration and love: it behooves the Holy Spirit and us that there be adjoined to the community of saints glorified by the entire Russian Orthodox Church:

1. His Holiness Patriarch Iov of Moscow and All Russia, with his virtues indicated as follows:

the righteousness of his personal life in fulfilling the commandments of the Holy Gospels;

zeal towards an Orthodox profession of faith in Our Lord and God Jesus Christ; concern for the good estate of the Russian Church and for the Christian enlightenment of the peoples of Siberia;

selfless love for the flock and consecration of the defence of the Motherland through prayerful labour and blessing;

working of miracles and healings of afflicted Christians which took place at the relics of His Holiness Iov and through his prayers and intercession before God.

His Holiness Patriarch Tikhon of Moscow and All Russia, owing to his following labours:

purity of life, with which he set an example of following Christ and surrendering himself to the will of God;

ministry to the Church and people, which extended to self-sacrifice and was manifest in the words of His Holiness: "Let my name perish in history if only this would benefit the Church";

courageous upholding of the faith, in which St. Tikhon displayed genuine sanctity and strength of the Christian soul in the face of mortal danger;

the hierarch's preaching, which he pitted against the schismatics, suffering profanation from them. The Russian Church, which preserves Holy Orthodoxy unharmed, was identified with the Patriarch's name, and he preserved the unity of the Church he headed;

missionary work, where the apostolic works and labours of this hierarch revealed themselves.

2. That the corporeal remains of St. Iov, which repose in the Dormition Cathedral of the Moscow Kremlin, and those of St. Tikhon, in the small cathedral of the Don Icon of the Mother of God Monastery, be considered holy relics and that ecclesiastical veneration be duly accorded them.

3. That celebration of the Church's remembrance of Their Holinesses the Patriarchs be established on the following days according to the Julian calendar:

For St. Iov:

June 19—the feast of his righteous demise;

April 5—the feast of the translation of his holy relics to the Dormition Cathedral of the Moscow Kremlin.

That the feast of St. Tikhon be celebrated on the day of his demise, and also that the date of his demise, on the day of the Annunciation of the Blessed Virgin, be introduced into the menologion.

That the feast of the establishment of the Patriarchate in Russ be fixed on January 26/February 8, the day of the enthronization of the first Moscow Patriarch in the Patriarchal See.

That liturgical offices to His Holiness Iov and His Holiness Tikhon according to the rite of the polyeleos service be compiled and adopted.

4. That holy icons of Their Holinesses Patriarchs Iov and Tikhon of Moscow and All Russia be painted, to be revered and venerated at, according to the rules of the 7th Ecumenical Council.

5. That the saints' Lives adopted by this Council be published for the edification and admonition of the children of the Church in piety.

6. That this blissful and grace-endowed joy of the canonization of the new miracle workers of Russia be announced to the flock of All Russia on behalf of the Holy Council.

7. That the names of Their Holinesses Patriarchs Iov and Tikhon of Moscow and All Russia be communicated to the Primates of the fraternal Local Churches to be included in their menologies.

Through the prayers and intercession of the newly canonized saints of All Russia may the All-Merciful Lord bestow His blessing and strength upon our Church and upon everyone who invokes the names of these miracle workers with faith and love, and may He grant aiding and saving grace. Amen.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine

ALEKSY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia, Head of the Department
of External Church Relations

YUVENALY, Metropolitan of Krutitsy and Kolomna

GEDEON, Metropolitan of Novosibirsk and Barnaul

SERAPION, Metropolitan of Tula and Belev

NIKOLAI, Archbishop of Gorky and Arzamas

PIMEN, Archbishop of Saratov and Volgograd

ANTONY, Archbishop of Chernigov and Nezhin

VLADIMIR, Metropolitan of Rostov and Novochoerkassk, Patriarchal Exarch to Western Europe,
Chancellor of the Moscow Patriarchate

October 9, 1989

St. Daniel's Monastery
Moscow

APPEAL

of the Bishops' Council of the Russian Orthodox Church to the Chairman of the USSR Supreme Soviet Mikhail Sergeyevich GORBACHEV

Deeply Esteemed Mikhail Sergeyevich,

The Bishops' Council which has gathered at St. Daniel's Monastery in connection with the celebrations in honour of the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church, wholeheartedly felicitates you and, in your person, the leadership of our country.

On behalf of the clerics, monks and nuns and laity we fervently wish you and your colleagues blessed successes in your highly useful activity for the benefit of our Motherland and the peoples of the entire world.

We realize that today our nation faces formidable tasks on the accomplishment of which the country's future will depend. By taking part in these historic transformations as compatriots and Christians, we voice our support for the course you have proclaimed and are implementing of the renewal of the moral and spiritual life of our society, of improvements in the socio-economic system, and the development of democracy.

We are suffused with profound concern for the future of our Motherland and consider it our duty to take part in the shaping of this future by affirming lofty Christian moral ideals in personal and public life.

All of us value the transformations which are taking place in the relations between the Church and the State, as a result of which the spiritual needs of our religious compatriots are being met more fully, and we consider these transformations a graphic illustration of the sweeping democratic changes apace in the country.

In the process of building a law-governed state, we are awaiting with hope the passing of the Law on Freedom of Conscience and Religious Organizations which we believe will provide fresh possibilities for our ministry and for fulfilling our Christian and civic duty.

All this prompts the children of our Church to deepen their participation in the favourable processes of perestroika. Fulfilling her ministry, the Russian Orthodox Church will do all in her power to promote the consolidation of the moral foundations of people's lives and to foster lofty civic ideals in them.

Our Church sees her pastoral duty to lie in overcoming inter-ethnic strife, reconciling people, and creating truly fraternal relations among all the peoples of our great Motherland.

The Russian Orthodox Church is bending every effort to bring closer, through her peacemaking ministry, the fruition of the aspirations of the world community, namely the ridding of the Earth of nuclear weapons by the start of the third millennium A. D. In connection with this momentous task we will do all in our power to further the continued development of international cooperation.

Accept, highly esteemed Mikhail Sergeyevich, our heartfelt wishes for good health and successful activity in the lofty and responsible post of head of state.

May the almighty aid of God abide with you.

With profound respect,

on behalf of the Bishops' Council of the Russian Orthodox Church

PIMEN, Patriarch of Moscow and All Russia

October 11, 1989
Moscow

Message of the Bishops' Council to the God-Loving Pastors, Pious Monks and Nuns and All the Faithful Children of the Russian Orthodox Church

Beloved fathers, brothers and sisters,

Celebrating the 400th anniversary of the establishment of the Moscow Patriarchate, the Bishops' Council addresses the entire Plenitude of the Russian Orthodox Church with words of the apostolic greeting:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all (2 Cor. 13. 14).

The Church is the Body of Christ, which consists of many members (1 Cor. 12. 27), where each is entrusted his ministry by God. The episcopal ministry stands out for its especial responsibility. "The bishop is in the Church and the Church is in the bishop, and whoever is not with the bishop is not in the Church," says St. Cyprian of Carthage the Hieromartyr (Letter 54, to Florentius). In hoary antiquity a special place in Church life was defined for some bishoprics by the will of God. Local Churches headed by bishops gravitated to such centres, and the unity of such a large ecclesiastical community was manifested in the person of its first hierarch, whom the bishop of the ruling see became. This procedure is laid down in Rule 34 of the Holy Apostles: "It is fitting for the bishops of every nation to know the first of them, to acknowledge him as the head, and to do nothing exceeding their authority without his consent.... However, the first must do nothing without the consent of all." Afterwards chief hierarchs received the name of archbishops, metropolitans and Patriarchs.

Such centres as Rome, Constantinople, Alexandria, Antioch and Jerusalem determined Church life in the first few centuries to a great extent. However, with the passage of time a great deal changed in the Christian world. A division occurred, and Rome ceased contacts with the Orthodox East. The importance of the Constantinopolitan Church grew. During the years of the greatest flourishing of Byzantium the Lord called a new great flock to His Church, and the Russian Church began to grow in the bosom of the Mother—Constantinopolitan Church, Divine Providence grooming her for extensive ministry.

When Constantinople lost its former significance and Russ in effect liberated itself from the yoke of the Golden Horde, the Russian Church acquired full independence in 1448, becoming autocephalous. The entire Orthodox world increasingly realized the growing importance of Moscow. At the same time, the religious and national self-identity of Russ was strengthening, which led to the elevation, in 1589, of Metropolitan Iov, the Primate of the Russian Orthodox Church, to the patriarchal dignity. This event ushered in the patriarchal period in the history of the Russian Church.

During the reign of Peter I the Patriarchate was abolished and replaced with the Holy Governing Synod. Despite the interference of secular authority in ecclesiastical administration, the Russian Church continued fulfilling her ministry not only in her own country but beyond its bounds, easing the situation of other Orthodox Churches which were under the yoke of infidels.

The aspiration to revive the Patriarchate was invariably present in the Russian Church and came to be particularly manifest at the start of the 20th century. Lastly, the Local Council restored the Patriarchate by the act of October 28/November 10, 1917. The faithful acquired a father and Primate in the person of His Holiness Patriarch Tikhon. In the new, unprecedentedly complicated conditions, His Holiness Patriarch Tikhon, who combined love and humility with spiritual wisdom and unswerving firmness in matters of faith, steered the ship of the Church along the only correct course, one which was capable of preserving the integrity of the Church and her canonical security.

On behalf of the Holy Council we joyfully herald to you the adjoining of Patriarchs Iov and Tikhon of All Russia to the community of the saints.

Two Patriarchs of All Russia, living in different times, were equally inspired by faith in Our Lord Jesus Christ, selflessly serving God and people and affirming in their flock devotion and love for the Church and the Motherland. Their sanctity did not extinguish or diminish and was a beacon for people in gruelling historical conditions. *And the light shineth in darkness; and the darkness comprehended it not*, (Jn. 1. 5).

We have canonized our great Primates so that the example of their sanctity might inspire all of us to the labour of spiritual perfection: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16).

As in all past centuries, the Russian Orthodox Church has shared all the people's sorrows and adversities in modern times as well. The custodian of age-old spiritual and moral values, the Church has brought these values to the people to the extent it has been possible.

Today, when our society has embarked upon the path of renewal, the children of the Church are called upon to take an efficacious part in this favourable process. Particular importance should be attached today to consolidating the Christian foundations of the life of the people, which should become the everyday task of each hierarch, each clergyman, each believer, of our entire Church.

We are deeply satisfied with the development of relations between the Church and the state in recent years. Different restrictions on ecclesiastical life are being lifted, and new possibilities are opening up for her: Orthodox communities are being registered in large numbers, thousands of religious buildings are being restored, monasteries and convents are being opened, new theological schools are being built, and the ways and means of multifaceted activity in society are being broadened.

These joyous changes should heighten the sense of Christian responsibility in all of us. The personal feat of each of us, repentance, and the creation of the inner man are of importance not only for the Church but for the whole of society. Acquire a peaceful spirit, and thousands will be saved around you, St. Serafim of Sarov teaches.

Family life is a foremost area of Christian good works. The spiritual purposefulness, self-denial and love displayed by parents are in themselves conducive to the upbringing of children in the spirit of faith and piety. We understand, however, that the religious education of children is a sacred vocation of parents. *Suffer the little children to come unto me* (Mk. 10. 14), Christ the Saviour tells all of us. Let daily prayer, partaking of the Sacraments of the Church, edification in the word of God, and moral growth be the endeavour of each Christian family, and we call upon the parish clergy to foster in their flock this spirit of piety, showing particular concern for the younger generation.

Labour is of great importance for the spiritual perfection of man. Labour is God's commandment to man (Gen. 2. 15); labour for the Christian is the fulfilment of God's will on the path to the Kingdom of Heaven. The Church blesses all the diverse types

of labour activity aimed at the benefit of society which, however, should not oppose the well-being of the worker himself, *for the labourer is worthy of his hire* (Lk. 10. 7).

The involvement of the faithful in charity endeavours, in aid to the afflicted, the ailing, the elderly and orphans, evokes especial joy. Christian love likewise manifests itself in aid to victims of natural disasters and catastrophes. Acts of charity can have different forms: this is above all attention and concern for those who need our help, for those who abide in sorrow next to us in our Christian communities, in hospitals, homes for the disabled, prisons and orphanages.

Our Motherland took shape historically as a multinational state. Today, too, many peoples comprise the Russian Orthodox Church. Our Orthodox Church has from time immemorial respected the national principle, promoted the development of national cultures, and blessed the translation of the word of God and Divine Service into the vernacular.

Belonging to different nations and preserving different cultural traditions, we Orthodox must remember first and foremost that we have *one Lord, one faith* (Eph. 4. 5), and must not introduce any human divisions into the Church.

The Bishops' Council is deeply saddened by the exacerbation of inter-ethnic relations in our country and the manifestations of nationalism. Proceeding from a realization of the unity of the human race (Acts 17. 16), we consider it our Christian duty to do everything possible for us to further the reconciliation of the peoples inhabiting our Motherland and to affirm fraternity and fruitful cooperation among them.

Noting the religious and national difficulties that are arising in the Western dioceses of the Ukraine, we call upon the clergy and laity to keep up fidelity to Orthodoxy, *the unity of the Spirit in the bond of peace* (Eph. 4. 3).

By preserving the unity of the episcopate, clergy and laity, we will be capable of countering any forces seeking to introduce disorder into Church life and spawn confrontation between the Church and the State.

We call upon all religious citizens to display still greater concern for ecclesiastical life, tapping the potentialities that are opening up for the Church's benefit.

We address an especial word of greeting with love and a blessing to the flock, living beyond the bounds of our Motherland. We rejoice in and thank God for your canonical fidelity to the Mother Church, for your firmness in the Orthodox faith, your undying love for zealous piety, and for your indomitable love for the land of your fathers and mothers.

May the Lord grant you the energies and strength to preserve the Orthodox faith and to foster fidelity to the one thing needful in the generations to come.

We exhort all of you, dearly beloved, with the apostolic appeal: *Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer* (Rom. 12. 11-12). *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus... make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever, Amen* (1 Pet. 5. 10-11).

Decisions of the Bishops' Council

The Holy Bishops' Council having heard and discussed the following papers:

"The 400th Anniversary of the Establishment of the Patriarchate in the Russian Orthodox Church", by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine;

"The Canonization of Pious Ascetics of the Russian Orthodox Church", by Metropolitan Yuvenaly of Krutitsy and Kolomna;

"The Life of the Russian Orthodox Church After the Adoption of the New Statute", by Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate;

"The Training of Clergymen for the Russian Orthodox Church", by Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Head of the Education Committee;

"The Publishing Activity of the Moscow Patriarchate",

by Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department;

"The Economic Activity of the Moscow Patriarchate" by Archbishop Aleksy of Zaisk, Head of the Economic Management;

"The Church and Society in the Context of Perestroika" by Archbishop Kirill of Smolensk and Kaliningrad;

"Inter-Orthodox Relations and the Ecumenical Movement at the Modern Stage", by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations;

and "The Peacemaking of the Russian Orthodox Church in a Society Being Renewed", by Metropolitan Aleksy of Leningrad and Novgorod,

RESOLVES:

I. That, with thanks being given to God, Who providentially crowned our Church with patriarchal leadership, it be acknowledged that it has over the centuries efficaciously

promoted the unity and integrity of the Russian Church and Motherland and also the consolidation of fraternal ties with the other Local Churches. At present we associate with the patriarchal ministry the highest ecclesiastical authority, which is called upon to foster Church unity and contribute to the reconciliation and unification of all her children and represent her worthily and responsibly before the external world. In the realization that this authority is based on the conciliar principles intrinsic to Orthodoxy, we underscore the need to develop these principles in every possible way so that the patriarchal ministry, while corresponding to the ecclesiastical canonical norms (Rule 34 of the Holy Apostles), may preserve its vitality in full measure and under all circumstances.

II. That the activity of the Holy Synod Canonization Commission, headed by His Grace Metropolitan Yuvenaly, be approved.

That Patriarchs Iov and Tikhon of All Russia be adjoined to the community of the saints revered by the entire Russian Orthodox Church, on the basis of the studies presented on their lives, works, labours and Church ministry.

That the submitted draft Acts on the Canonization of Their Holinesses Patriarchs Iov and Tikhon be adopted.

That the canonization of Their Holinesses Patriarchs Iov and Tikhon be conducted according to the proposed office.

That the Holy Synod Canonization Commission be instructed to take particular care in preparing materials for the canonization of Archpriest Ioann Sergiev of Kronshtadt of Blessed Memory, and that it be implemented at the next Council.

That the Holy Synod be instructed to form a Liturgical Commission for the purpose of preparing as soon as possible the rites of divine services of the newly canonized saints and for deciding other liturgical matters.

III. In recognition of the special importance of the parish as a Christian community where the spiritual and moral formation and growth of each member of the Church takes place, the Council links its hopes of the favourable transformation of ecclesiastical life with the rebirth of parish life, which includes Divine Service, diaconia, instruction in the faith, and mutual support of its members.

Parish life in all its fullness requires the appropriate knowledge and skills of pastors and active laymen. This applies first and foremost to organizing parish charity, mercy and catechization services.

IV. The training of the requisite personnel should be a prime concern of the entire Church. This presupposes the implementation of changes in the entire system of religious education that would promote the solution of pressing problems. In connection with this it is necessary:

a) to grant the Education Committee the required juridical, personnel and financial possibilities for executing its functions;

b) to consider as being timely the reorganization of the structure and maintenance of the educational process in such a way as to ensure in the immediate future a mandatory higher theological education for the pastors of the Church. In this connection it should be deemed expedient to provide such education on the basis of the theological seminaries. The chief task of the theological academies here will be theological specialization and training of highly qualified personnel for important Church obediences, including lecturing in theological schools;

c) to consider it necessary to revive the printed organs of the theological academies;

d) to devote especial attention to new-type religious schools—theological colleges, which are called upon to train clergymen.

To point out the expediency of training the laity in them, women as well as men, for catechetical and diaconal work in the parishes;

e) in connection with the ordination of persons who have not received a systematic theological education, to deem it imperative to arrange study by correspondence at all theological academies and seminaries, and also to introduce a system of external studies.

To instruct the Education Committee to take steps in the current academic year to carry out this paragraph of the Council Resolution;

f) to deem as being timely the organization of parish, monastery and diocesan libraries required to raise the level of the religious knowledge of the clergy and laity. To form the stocks of these libraries, it is expedient to establish contact with local educational and research organizations, utilize the exchange stocks of secular libraries, and also take efforts for the return to the Church of book stocks that belonged to her.

V. In view of the especial acuteness of the problem linked with the shortage of liturgical, patristic, catechetical, theological, edifying and other religious literature, reaffirming the concern expressed in this connection by the Jubilee Local Council, and considering the fact that religious publications are limited by the paper shortage, to deem it expedient to form, under the Holy Synod, a Commission on Religious Publishing and Printing.

To impose on this Commission responsibility for compiling the thematic plans of publications and determining the appropriate priorities within the framework of the existing possibilities and for their implementation by the Publishing Department. To deem the immediate overhaul of publishing activity a Church-wide task of especial importance.

To recommend that ruling bishops set up printing centres in the dioceses, meaning the rebirth of the publication of diocesan gazettes, archpastoral messages and other materials required for normal parish life.

To instruct the Holy Synod to study the possible organization of a Church-wide Synodal printing office.

VI. With due account for the especial importance of the opening of new parishes, monasteries and theological schools for the entire Church, to display Church-wide concern for their rebirth in the immediate future.

VII. To call particular attention in this connection to the planning and efficient use of Church-wide, diocesan and parish budgets, and also to the implementation of the provision of the Church Rule on the accountability of the central Church budget to the Bishops' Council.

Heightening the discipline of financial accountability at all levels of ecclesiastical life (parish, monastery, diocesan, that of synodal institutions, and central) will provide conditions for the normal financing of the Church's needs.

VIII. In view of the especial ecclesiastico-historical and spiritual importance of the Solovetsky Monastery, to petition that it be turned over to the Church without delay, to be subsequently restored through Church-wide resources.

IX. The rebirth of ecclesiastical life and the opening of new churches require that economic activity be broadened and enhanced at all levels, including the parish, diocesan and Church-wide. Considering the difficulties existing in providing the raw materials and equipment for this activity, attention should be paid to the need to explore fresh possibilities.

To deem it useful in this connection to set up ecclesiastical economic institutions under the diocesan administrations, and also to carry out urgent refurbishing and retooling of the artistic production association of the Economic Management.

X. Bearing in mind the preparation of the new Law on Freedom of Conscience, we consider the introduction of the following provisions into it imperative:

1) Juridical recognition of the Church as an integral religious organization and granting her equal rights with other public organizations.

2) Granting equal rights for religious and atheistic training, education and propaganda.

3) Granting the possibility of carrying out acts of mercy and charity extensively and diversely.

4) Free publication and dissemination of religious literature.

5) Church access to the mass media.

6) Abolition of the discriminative tax, and equality in this respect between the clergy and Church employees on the one hand and all Soviet citizens on the other.

XI. In view of the needs which society is now addressing to the Church, a realization of the responsibility of the episcopate and the entire clergy for intra-Church discipline and their moral level should enhance still more. In this connection it should be deemed imperative to adopt without delay ecclesiastical judicial procedure and its canonical application.

XII. Assessing the external activity of the Russian Orthodox Church, the Council reaffirms the efforts being aimed at developing inter-Church and interconfessional cooperation, and attaining Christian unity, peace and justice among peoples. It calls particular attention to bilateral and multi-lateral dialogues in which our Church takes part, and expresses hope that they are fruitful. In this connection general concern is evoked by the Uniate problem which, in the definition of the All-Orthodox Conference, held in Geneva in 1986, is "an obstacle on the path towards unity" and dampens our relations with the Roman Catholic Church.

XIII. Evaluating the situation that has taken shape in the Western dioceses of the Ukrainian Exarchate, the Council deems it necessary to instruct the Holy Synod to show particular concern for meeting the spiritual needs of the faithful, develop all forms of parish life, keep the flock regularly supplied with religious literature and ecclesiastical requisites, and promote in every way possible the development of the national culture and pious customs and traditions.

XIV. With attention called to the need to heighten the responsibility of the local hierarchy, clergy and laity for the state of ecclesiastical life, to instruct the Holy Synod to prepare a provision on the Exarchates of the Russian Orthodox Church with as precise a description of their rights and obligations as possible.

XV. To form a Byelorussian Exarchate of the Moscow Patriarchate.

XVI. To endorse the decision of the Holy Synod on forming the following dioceses: the Ternopol, Mogilev, Pinsk and Polotsk.

To instruct the Synod to further fill vacancies in the dioceses so that each diocese could acquire its own governing bishop in the immediate future.

XVII. In view of the possibilities being provided to members of the clergy to become elected to bodies of state power, the Council devoted great attention to considering two questions: first, how far the Church can proceed in taking responsibility for political decisions without calling her pastoral authority into question and, second, whether it is permissible for the Church to refuse to take part in the law-making process and decline a possibility to bring moral influence to bear on the political process at a time when the country's future hinges on decision-making. As a result of the discussion, we are unanimous in recognizing the appropriate decision of the Holy Synod of October 27, 1988, which had to do solely with the recent election campaign. The matter of the expediency of the participation of the episcopate and clergy in electoral bodies of power should be decided in each specific instance by the Supreme Authority—by the Holy Synod with respect to the episcopate, and by the governing bishop with respect to the clergy. Blessing for this participation should precede the election campaign.

XVIII. With due account for the positive experience of the working meetings of the Heads and representatives of Churches and religious organizations in the USSR, and for the acuity of the problem of inter-ethnic relations in our day, to hold such a meeting to explore ways of resolving inter-ethnic problems.

XIX. Concerned over the unsatisfactory pensions of the clergy and their families, the Council instructs the Synod to draft a new provision on pensions.

XX. Having paid a great deal of attention to matters linked with acts of mercy and charity, the Council deems it imperative to regulate parish deductions for charity and patriotic goals.

It is proposed in this connection that each parish remit 50 per cent of the amount deducted for these needs expressly to the diocesan administration for forming a general diocesan charity fund; the remaining 50 per cent can be spent for the same purposes, at the parish's discretion. This decision by the Council does not amend the existing procedure for channeling parish funds into Church-wide needs.

XXI. Letters and telegrams sent to the Council from the clergy and laity touching upon different matters of ecclesiastical community life were submitted to it. The Council shall submit them to the Synod for consideration and appropriate reply.

XXII. Considering the importance of the decisions that have been taken and the need for the entire episcopate to take part in their implementation, we deem it expedient to hold the next Bishops' Council not later than 1990.

XXIII. With due account for the experience of the Council sittings of recent years, to deem it imperative, in the process of preparing for forthcoming Councils, to pay especial attention to their being of sufficient duration.

XXIV. With thanks being given to God, to attest with satisfaction that the proceedings of this Council were marked by the spirit of genuine fraternity and a sense of responsibility.

Statement by the Bishops' Council of the Russian Orthodox Church on Social Problems

The Bishops' Council of the Russian Orthodox Church, which gathered at St. Daniel's Monastery in Moscow to commemorate the 400th anniversary of the establishment of the Patriarchate, discussed the tasks of the Church's social ministry as applied to the present-day problems in the life of our Motherland and the whole world. Expressing the aspirations of the children of the Russian Orthodox Church, citizens of the USSR, the Council considers it expedient and necessary at the present turning point in the country's development to voice its concern over the problems facing our homeland and its readiness to promote their solution to the extent of its possibilities.

The Council calls upon the children of the Russian Orthodox Church, all the faithful, and non-religious countrymen to pool their efforts to solve these problems, on which the nation's future and the worthy existence of its citizens largely depend.

1. The revamping of all facets of societal life is called upon to provide conditions enabling it to develop dynamically. Its main goal, as we understand it, is to ensure that the life of each person corresponds to his or her lofty purpose. All the efforts being taken today should be geared to this.

We attest to the fact that the policy of democratization and glasnost is exerting an enormous positive influence on the life of the entire country. Thanks to its implementation, an ever deeper understanding by citizens of their personal dignity is emerging and taking root in their consciousness. This has helped enhance their political activity and involvement in the democratic process.

An aspiration to create a law-governed state where personal rights and freedoms, which, we are convinced, obtain from the God-established moral order, would be guaranteed has strengthened and continues to deepen in our society.

2. Today our society has reached a decisive moment in its development, and we cannot but state that the renewal processes are, for different reasons, not always taking place dynamically; these processes are often painful. Specifically, crime, alcoholism, drug abuse and other vices are on the rise. Economic, inter-ethnic and ecological problems are becoming increasingly dramatic. All this is creating a sense of danger for human existence and at times injects alienation and malevolence into relations among people. As a result of the negative phenomena in society, the moral foundations of man's life have been harmed. In the face of these dangers our Church attests that without spiritual labour, without addressing lofty moral ideals there can be no renewal of the nation's life. We joyfully note the numerous appeals to spiritual growth which are being made in our country. We wholeheartedly applaud the changes, which are aimed at rectifying the negative consequences of the past and at ensuring the all-round

development of the spiritual, social, economic and political facets of the nation's life.

3. The Russian Orthodox Church perceives the exacerbation of inter-ethnic relations with a feeling of deep alarm, regarding it as a formidable obstacle to perestroika as a whole.

In this connection we decisively reject all attempts to use religion as a tool for fomenting inter-ethnic strife. We see our duty to lie in promoting unity and brotherhood among all people and nations. Pitting one ethnic group against another and disregarding the principles of love, respect and tolerance to each person irrespective of his nationality run counter to fundamental religious and moral ideals.

We value highly the fact that Christian, Judaist, Moslem and Buddhist religious associations take a wise peacemaking stand, and we hope that they will use their influence and possibilities for preventing and overcoming any inter-ethnic conflict that may arise.

We call upon the faithful and all citizens to render aid and support to a person of any nationality who is in distress, to work acts of mercy, and establish fraternal cooperation among all the ethnic groups of our country.

4. The decline in the standard of living, which includes such important spheres as health care, catering and employment, the absence of impressive results of the economic reforms being carried out, the continued rapid wasting of national resources and destruction of the environment create ever broadening areas of social and economic tension. All this prompts reflection on ways to create new economic structures and mechanisms that could correspond to the moral criteria and vital needs of the people and would lead to the establishment of an economic and social order in which society could develop as effectively and justly as possible.

We call upon all the faithful and all citizens at this decisive and difficult stage in the country's life to worthily minister to their neighbour and to the whole of society, countering intolerance and hostility with civic courage and fraternal love.

We call upon all citizens to take an active part in the revamping of society and the economy, and propose that everyone share responsibility for our future. All of us are duty-bound to act jointly in the endeavour of creating a just and effective economic order for meeting socio-economic needs.

Today, when the aspiration of all citizens of the USSR to take part in political affairs has become exceptionally important for the future of perestroika, it is imperative that an order based on law be established in the country.

We give thanks to God for the changes which are taking place in the country and exerting a favourite influence on ecclesiastical life. In this connection we hope that the draft Law on freedom of conscience and religious associations being prepared fully regulates

the entire range of remaining problems linked with the status and activity of religious organizations.

5. Christianity underscores the organic unity between man and the environment, for they have one Creator—God, and it imposes responsibility for the fate of nature on man (Rom. 8. 19-22). By destroying nature, man destroys himself.

The rapid development of science and engineering is a feature of our contradictory epoch with its conflicts, hopes and presentiments, amidst the peoples' deep aspiration for universal peace and good estate.

However positive the role played by scientific and technological advance may be, it has another side. The ecological problem, which is astonishing in its global scope, is making itself felt with the disasters spawned by careless and predatory use of the natural environment. The tragedy of the situation is compounded by the fact that future generations pay dearly for the mistakes and miscalculations of the previous generation.

Life in the context of polluted air and water spaces, in the context of disappearing forests and many species of animals and plants, exhaustion of sources of energy and minerals, and the overall violation of the ecological balance—such life is far from a righteous attitude of man to his habitat.

Only a harmonious, wise blending of activity to promote the material well-being with the moral perfection of the individual and society can be a reliable guarantee of the preservation of the environment for future generations and its conscious development

through knowledge and labour, in fulfilment of the blessing God gave to man (Gen. 1. 26,28).

The ethical aspect is inherent in the problem of acting upon man's heredity, and it is for this reason that the Church and the faithful cannot be indifferent to it. Reality is such that manipulations with live body cells make it possible not only to influence the state of a person's health but also his psyche, character and behaviour. As a result of this the individual and humanity can lose their authenticity and integrity.

It is for this reason that we call upon the whole of society to realize its moral responsibility for the continued development of respective scientific research and to elaborate effective control systems on an international basis.

6. If these and many other urgent world problems are to be solved, a stable and just peace within nations and among peoples is necessary. We need to halt the insane arms race and along with it the unproductive spending of material and natural resources and the pollution of the environment. We realize that in working towards this we must above all seek the continuation and development of the nuclear disarmament process, the immediate elimination of bloody hotbeds of regional conflicts, and the creation of a just international economic order.

May the Lord help all of us fulfil this religious and civic duty of ours.

And may *the peace of God, which passeth all understanding... keep your hearts and minds through Christ Jesus* (Phil. 4. 7).

Statement by the Bishops' Council of the Russian Orthodox Church “Peace, Justice and the Integrity of Creation”

The Holy Bishops' Council gathered at St. Daniel's Monastery in Moscow to commemorate the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church. Among the problems it discussed were those of justice, peace and the integrity of creation and the related tasks of the Church's social ministry. The Council considers it necessary to speak out in defence of justice, peace and the whole of God's creation against the existing menaces, and also to enhance the attention of the international religious and secular community at large to these problems.

It is a generally accepted fact that the modern world is characterized by a close interconnection of all peoples, countries, cultures and interests; it is for this reason that the existing problems can be solved only on the basis of joint purposeful actions. This notion is not something new that was shaped by man's activity in recent decades; it is a newly acquired realization of a primordially given reality—the affiliation of all to an integral world.

Man's abuse of his primordial freedom led to the Fall and to the penetration of the forces of disintegration into the whole of creation. Humanity became alienated from the Creator. Harmony and concern in relations between the world of nature and man were replaced by enmity. Oppression and exploitation for the satisfaction of egoistic interests become a historical order. Moral desolation and physical decline today are symptoms of death. The fear of death evokes alarm, hatred and desperation.

Life itself, a sacred and the loftiest gift of God, is under threat of sinful destruction. It is our conviction that a limit must be imposed on humanity's march along this baneful path.

We believe that God is leading His Creation to salvation. But salvation cannot be forced, it can be achieved only with the active participation of man himself. For a religious person, reconciliation with God, deep repentance, and assumption of commitments to serve selflessly for the benefit of people, far off and nigh, are the beginning of salvation.

Numerous studies and analyses of the international situation show that the establishment of just relations among groups of people, nations and countries is possible only through sweeping changes in the socio-economic models in existence today. What is needed is a new economic order, one that will be based on the principle of recognition of the equal rights of all nations to life, mutual respect, and fair distribution of intellectual, natural, material and other resources.

Implementation of the principles of justice for groups of people and entire nations is possible only if human rights are insured for each individual in any society. Leaders of countries irrespective of political systems are called upon to shape a humane policy, profoundly addressing themselves to the needs of their citizens, setting examples of tolerance and respect, and applying these relations to the international arena. It is immoral to satisfy the interests of some peoples at the expense of others; it is immoral to cultivate ideas of the supremacy of some nations over others, using racial, cultural, religious and other differences as arguments.

We believe that the idea of building a "common European home", which won vigorous support at the European Ecumenical Assembly in Basel, Switzerland, last May, is a good example of a search for effective forms of unity and cooperation in the spirit of new thinking.

Justice cannot triumph without the establishment of peace; but peace will not be stable if unjust structures in the economy, politics, and social relations persist. The egoism of doctrines of national security, which led to an unbridled race in all types of weapons, to the exhaustion of resources, and to ideological confrontation and economic demarcation of peoples, should be rejected everywhere. The security of the peoples, as the record of history has repeatedly shown, cannot be ensured by force of arms.

Today Christians in all countries are striving for a world freed of nuclear weapons by the 2,000th anniversary of the coming of the Lord Jesus Christ. With gratitude to God we welcome the efforts of the political leaders of the nuclear countries to bridle the arms race and reduce the deadly stockpiles that have already been amassed. Religious peacemakers, like all people of good will, need to do all in their power to promote the attainment of the long-awaited agreement on a 50-per cent reduction by the USA and the USSR of their strategic offensive weapons. These constructive measures cannot but fill the hearts of people with joy and hope that humanity will soon be rid of the threat of chemical, biological and other types of mass-destruction weapons being used as well.

The category of peace does not have a military or technical dimension alone. An end to the production of expensive weaponry will make it possible to redistribute enormous resources for urgent social reforms, development and educational programmes, medical research and a host of other programmes aimed at benefiting people, at normalizing international relations and developing economic and cultural cooperation.

Justice must also be restored with regard to man's attitude to the environment. Blind selfishness and predatory use of national resources, destruction of irreplaceable flora and fauna is turning into a threat to man himself.

The explosive development of technology in recent times is accompanied by a deep-going moral crisis. This factor alone can account for the thoughtless attitude to the whole of creation on the part of the "crown of creation", man, with which he wastes and exploits his environment. The whole of God's creation as well suffers along with man (cf. Rom. 8. 19).

In their blindness and haughty pride many people not only fail to concern themselves with the world and its integrity; they also make incursions into spheres of existence in relation to which they should display the greatest circumspection and humility. It is impossible, of course, to stop the creative process of the cognition and discovery of the world; it should be clearly realized, however, that the use of atomic energy and genetic structures at people's discretion may not only yield a positive effect but also have unpredictable consequences, consequences dangerous for the integrity of creation.

We believe that the ideas of environmental protection movements, the measures being taken by governments and public organizations to preserve forests and water and air basins from destruction and pollution are deserving of the most resolute support. We are convinced that such actions should be extensive, decisive and consistent.

Restoring creation in its integrity and attaining peace and justice is impossible without moral rebirth. We, hierarchs of the Russian Orthodox Church, consider the Church's role in this process extremely important. Incessant prayer for the whole world, leading people to repentance and cleansing from their sins, educational work, charity and works of mercy—this is the range of tasks which comprised historically and comprise today the content of the social ministry of our Church.

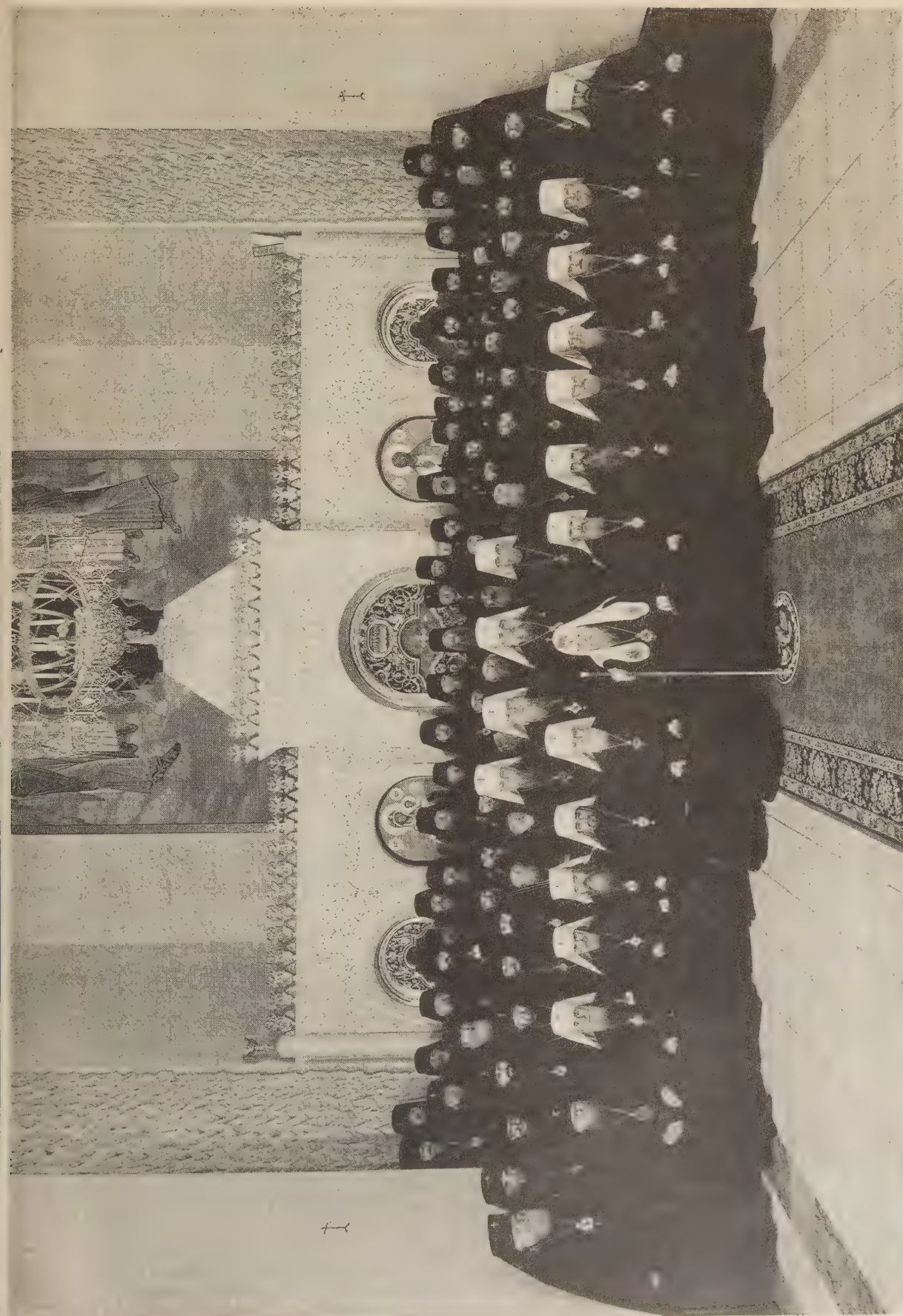
At present humanity needs more than ever before to hear, accept and implement the notion of the true source of justice and peace. The Church believes that without the salvific and redemptive participation of God, our efforts will prove futile. We profess and testify that justice, peace and the integrity of creation are from God. We call upon all people to bend efforts to affirm justice and peace for the whole of creation.



His Holiness Patriarch Pimen blessing pilgrims on the Feast of St. Sergy of Radonezh; Trinity-St. Sergy Lavra, October 8, 1988

Glorification of Sts. Iov and Tikhon, Patriarchs of All Russia, the Trinity Cathedral of St. Daniel's Monastery





His Holiness Patriarch Pimen and members of the Bishops' Council; Domestic Chapel of All the Saints Who Shone Forth in the Land of Russia at the residence of the Patriarch and the Holy Synod, St. Daniel's Monastery

SPEECH

by His Holiness Patriarch PIMEN

at the Closing of the Bishops' Council

Beloved brethren,

It seemed good unto the Holy Ghost and us to assemble during these solemn holy days in our and the Holy Synod's residence at St. Daniel's Monastery and, after having examined with one accord (Acts 15. 25, 28), to adopt a number of final documents which we believe will serve the greater glory of the Church and the benefit of the people of God. *Now therefore perform the doing of it; as St. Paul the Apostle says, that as there was a readiness to will, so there may be a performance* (2 Cor. 8. 11).

I wholeheartedly thank Vladyka Metropolitan Filaret for his labours in running the Council, and all the hierarchs—my brethren—for their energetic contribution to its proceedings.

I declare the Bishops' Council closed.

St. Daniel's Monastery, October 11, 1989

MESSAGE

from His Holiness Patriarch PIMEN

of Moscow and All Russia

to the Participants in a Solemnity

Devoted to the 400th Anniversary of the Establishment

of the Patriarchate in the Russian Orthodox Church

Your Holiness, Your Eminences and Graces the archpastors, beloved fathers, brothers and sisters, and all participants in our festal solemnity,

A year has passed since our Holy Russian Orthodox Church festively marked her great jubilee—the Millennium of the Baptism of Russ. Now we are recalling another milestone in her history—the 400th anniversary of the establishment of the Moscow Patriarchate.

The Russian Orthodox Church has traversed a blessed ten-century path of ministry for the glory of God and the benefit of our great Motherland.

The Baptism of Russ in 988 initiated the existence of the Russian Orthodox Church, which was under the jurisdiction of the Constantinopolitan Church for some four and a half centuries. Long ago our Church acquired a multinational membership through the selfless apostolic labours of Russian preachers of the faith.

In the middle of the 15th century the Church became fully independent—autocephalous.

The institution of the Moscow Patriarchate, when His Holiness Patriarch Jeremias of Constantinople elevated, on January 26, 1589, Metropolitan Iov of Moscow and All Russia to the patriarchal dignity, was also recognition of the role of our Church in Universal Orthodoxy as the largest Local Church and its true bastion in the epoch of the Ottoman conquests and interconfessional confrontation. The Russian Orthodox Church was canonically endorsed in the dignity of the Patriarchate—the fifth in the diptych of the Local Orthodox Churches, at the Councils of Constantinople in 1590 and 1593.

A form of preserving the unity and conciliarity of the Autocephalous Orthodox Church which had taken shape by the mid-5th century and which was grounded in the Apostolic Rule 34, the Patriarchate was established in Muscovite Russ as well. The principle of the supreme authority of the primate of the Autocephalous Orthodox Church, the Patriarch among bishops equal to him, presupposes above all his sacrificial ministry to the Plenitude of the Church, according to Christ the Saviour: *And whosoever will be chief among you, let him be your servant* (Mt. 20. 27; Mk. 9. 35).

The history of our Church and our Motherland sacredly preserves the names of the first Patriarchs of All Russia—Sts. Iov and Germogen, who did not spare their own lives

for the preservation of the Orthodox faith in the land of Russia, for the freedom and independence of our Motherland. Their successor, His Holiness Patriarch Filaret, who also rose heroically to the defence of his flock during the Times of Trouble and foreign invasion as Metropolitan of Rostov, was then a wise organiser not only of Church administration but also of Russian statehood. Other Primates of All Russia in the 17th century were likewise not only zealous archpastors but also impassioned patriots.

The restoration of canonical unity between the Kievan Metropolitanate and the Moscow Patriarchate in 1687 was an important event in the history of the Russian Church. The Russian Orthodox Church again became united within the confines of her jurisdictional territory. This was possible thanks to the will of the Orthodox Ukrainian people, when the reunification of the Ukraine with Russia took place at the Council of Pereyaslav in 1654.

The sweeping reforms of Emperor Peter I changed the structure of the ecclesiastical administration of our Church as well. The institution of the Patriarchate was replaced by the Holy Governing Synod. Over the 200-year synodal period in the history of the Russian Church her geographical bounds broadened considerably, the progeny of many other nationalities joining her. However, the idea of restoring the Patriarchate and consolidating conciliarity continued to possess the minds of many outstanding members of the episcopate, clergy and laity of the Russian Church.

These aspirations began coming to fruition in 1905-1906, when the idea of the need to convene a Local Council without delay started strengthening in the depths of the Russian Orthodox Church.

However, the Council was convened only after the fall of monarchy in 1917. It was at this Council, at a turning point in the destiny of our Motherland, that the All-Russian Patriarchate was restored.

By the will of God, Metropolitan Tikhon ascended the Patriarchal Throne. His primacy was a difficult one, burdened as it was by the events of the Civil War and the tense relations between the Church and the state and by ecclesiastical schisms. However, invariably affirming the traditional values of Holy Orthodoxy in the hearts of the children of the Russian Orthodox Church, His Holiness Patriarch Tikhon devoted all his energy to steering the ship of the Church into the quiet haven of peaceful existence in the conditions of the new state and social system.

His successors, Patriarchal Locum Tenens Metropolitans Petr and Sergy, carried on these labours. His Beatitude Metropolitan, later His Holiness Patriarch Sergy administered the Russian Orthodox Church in hard years for her, years which left their tragic imprint on the entire history of our Motherland. That the canonical purity of our Church was preserved was a great merit of the Primate. This made it possible subsequently to normally carry out the process of restoring ecclesiastical life under the leadership of the legally installed hierarchs.

The public-spirited stand of the Russian Orthodox Church and her Primate, which was proclaimed in his Declaration of 1927, was graphically manifest during the Great Patriotic War, which was a gruelling trial for our entire nation.

The postwar years, when His Holiness Patriarch Aleksy was the Primate of the Russian Orthodox Church for a quarter of a century, were for her a fruitful time of gathering the dispersed children. Despite the difficulties which she experienced in the late 1950s-early 1960s, the Church preserved the clarity of her Orthodox consciousness and fidelity to her salvific vocation.

The traditional fraternal relations between our Church and the Local Orthodox Churches further strengthened and developed in the postwar period.

The second half of the 1950s and 1960s were marked by our Church's becoming involved in the ecumenical movement. At this time theological dialogue between the Russian Orthodox Church and heterodox Churches was gradually established, and it was later developed in the general Orthodox dialogue with a number of Christian faiths. In 1961 she entered the World Council of Churches. Representatives of our Church are active in the work of this major religious organization which pursues the goal of religious unity of all Christians and bear their Orthodox witness within it.

Peacemaking figured prominently in our Church's activity during the primacy of His Holiness Patriarch Aleksy. This important tradition continues in our day as well. The forms and content of the Russian Orthodox Church's participation in efforts to preserve and strengthen justice in our rapidly changing world are multifaceted. Let us recall the two

World Interreligious Conferences of 1977 and 1982 in Moscow which were held at our Church's initiative in defence of universal peace.

The favourable changes that are taking place in Soviet society today have also fully affected the Russian Orthodox Church, as well as the other Churches and religious organizations in our country.

We express deep appreciation and gratitude to the leaders of our state for their genuine understanding of the needs of the Churches, which exerts a favourable influence on the course of ecclesiastical life and inspires the faithful in their involvement in the renewal of Soviet society.

The many new parishes that are opening and the monasteries and theological schools that are being established are graphic illustrations of the state's benevolent attitude to the Church today. This is also evidenced by the fact that the Church is becoming increasingly involved in works of mercy. Considerably greater opportunities are appearing which are enabling her to give witness to her spiritual treasures and moral values, whose age-old custodian she is. A State Law on Freedom of Conscience and Religious Organizations is being prepared. We believe that it will fully formalize the rights and respond to the needs of the faithful and their religious associations. We are deeply satisfied that members of our Church are taking part today in the work of the highest body of state power—the Congress of People's Deputies of the USSR.

We consider it necessary to wholeheartedly thank the Council for Religious Affairs at the USSR Council of Ministers for its constant help in providing conditions favourable for the life of our Church. We warmly thank local bodies of power for the assistance they have been rendering to the Church.

With fervent prayer we give thanks to the Giver of All the Blessings, the Lord, for His bountiful mercy towards His Church and our Motherland.

In these days that are momentous for our Motherland we realize the need to devote our energies to the spiritual and moral renewal and the multifaceted improvement of our society. Whoever of us may be called to this ministry, we must set an example of conscientiousness, modesty and moral purity. We must not for a minute forget about the commandment to be compassionate to the afflicted. In all our thoughts and actions we should be guided by the love bequeathed to us by the Saviour, showing it to all people, irrespective of their attitude to religion or to their nationality.

We call upon all the faithful children of our multinational Church to be true to their great Christian vocation, fulfil the commandments of Christ in their lives and, with their conscientious labour, create the good estate of our Motherland and promote peace among peoples.

May the grace of Our Lord Jesus Christ be with you all.

PIMEN, Patriarch of Moscow and All Russia

October 12, 1989
Moscow

***Metropolitan FILARET of Kiev and Galicia,
Patriarchal Exarch to the Ukraine***

**Paper Presented at the Jubilee Celebration Devoted to
the 400th Anniversary of the Establishment of the Patriarchate
in the Russian Orthodox Church
October 12, 1989**

Your Eminences and Graces, all-holy fathers, brothers and sisters, distinguished assembly,

This year is the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church, which was effected on January 26, 1589, by the installation of the first patriarch, Iov, at the Dormition Cathedral of the Moscow Kremlin.

By decision of the Holy Synod of the Russian Orthodox Church, we are celebrating today this

outstanding event in the life of our Church, one which has largely determined its further historical path and has been a milestone in the life of our Motherland.

This past September we held, in Moscow, the International Church Study Conference devoted to the 400th anniversary of the establishment of the Patriarchate in our Church. It was attended by Church and secular historians, theologians and experts

in different fields of science and culture from over 20 countries. The more than 80 papers that were presented and discussions that followed showed that the establishment of the Patriarchate was a momentous positive factor in our nation's history and greatly promoted the unity of our state and the development of education and spiritual culture of our people.

1. The Establishment of the Patriarchate in Russ. The Russian Orthodox Church Under the Omophorion of the Moscow Patriarchs in the 16th-17th Centuries

The idea of the establishment of the Moscow Patriarchate, which organically took shape in the depths of Russian ecclesiastical life, was never associated in the religious consciousness of the Russian Orthodox people with the idea of counterposing the Russian Orthodox Church to the rest of the Orthodox world. Furthermore, the very possibility of crowning the Primate of the Russian Church with the title of Patriarch was made directly dependent in Russ on the blessing of the Eastern Patriarchs. Therefore, when, in 1586, the Russian Church received, for the first time in her history, Patriarch Ioakim of Antioch in Moscow, the issue of the timeliness of conferring the Patriarchal title upon the Moscow Metropolitan was raised before him for the first time, and, through him, before the other Orthodox Patriarchs.

The final solution of this question followed three years later, during the visit of Patriarch Jeremiaš of Constantinople to Moscow. His very visit to Moscow as a petitioner attested to how highly the potentialities and religious and political status of the Russian sovereign and that of the Primate of the Russian Orthodox Church were valued in the Orthodox world. Although he had been informed through Patriarch Ioakim of Antioch of Moscow's resolve to obtain the Patriarchal title for the Russian chief hierarchy, Patriarch Jeremiaš did not expect during his visit to Moscow to satisfy the persistent striving of Russian state power. However, as a result of talks that dragged on for several months, Patriarch Jeremiaš, who initially expressed a desire to personally head the Russian Orthodox Church as an Ecumenical Patriarch and Patriarch of Moscow simultaneously, ultimately agreed to the establishment of the Patriarchal throne and the ascension of Metropolitan Iov of Moscow to it.

The doubts that Patriarch Jeremiaš had, linked with the absence of a conciliar decision by the Eastern Patriarchs on the establishment of the Patriarchate in the Russian Orthodox Church, as well as the pressure that was being brought to bear upon the Patriarch by phanariots from among the Greek clerics accompanying him, were surmounted thanks to the realities in Church and state life in Russ. His acquaintance with them enabled the

Ecumenical Patriarch to feel the great religious strength of the Russian Church, and to descry in the Russian state a protector of the entire Orthodox world.

On January 26, 1590, during Divine Liturgy at the Dormition Cathedral, the enthronization of the first Russian patriarch, Iov, which had been awaited for many years and which in effect had been prepared for centuries, took place in accordance with a liturgical ceremony elaborated jointly by the Russian and Greek sides.

The diversity of human passions and the contradictoriness of political designs that usually accompany an epoch-making event in Church life often hamper a due assessment of its entire import in Church history. However, by the will of God, the intransient significance of the past history of our Church is revealed to us, Orthodox Christians, in the specifics of the individuals who fashion the history of the Church. This is how the personality of His Holiness Patriarch Iov comes before us today.

The would-be Patriarch Iov, who came from a simple trading family from the town of Staritsa, took monastic vows in his early youth at the Staritsa Monastery of the Dormition. Following the tradition of ecclesiasticising his life above all through labours of prayer and fasting, a tradition rooted in the religious consciousness of Orthodox Christians, the primate-to-be stood out from the very first years of his monastic service for his zeal and reverential attitude towards divine service, which amazed even his contemporaries, qualities which did not cease to manifest themselves throughout the Patriarch's life. His liturgical talents making a deep impression on Tsar Ioann the Terrible, who was visiting the Dormition Monastery, Archimandrite Iov was transferred in 1571 to Moscow, to St. Simon's Monastery. From that moment almost the entire subsequent life of the would-be Patriarch was linked with the capital. After a brief episcopal ministry in Kolomna and Rostov, Vladyka Iov was elevated to the Sea of the Metropolitan of Moscow. His many-year closeness to the court and the marked patronage of the all-powerful Boris Godunov did not change the hierarchy's intrinsic ascetic way of life, thanks to which he preserved the qualities of a man of prayer and faster, which Russian Orthodox people revered in him, and was able to imprint himself in the minds of the people as a merciful pastor and benefactor for the poor and the unfortunate and as an inspirer of Orthodox missionaries carrying the light of Orthodoxy to the Northern and Eastern lands.

Being, like Metropolitan St. Makary, a consistent supporter of the "Moscow is the Third Rome" ideology, His Holiness Patriarch Iov was a contemporary to the departure of the 700-year Ryurik dynasty from the political arena following the death of Tsar Feodor Ioannovich. With his reserved loyalty to Tsar Boris Godunov, who had received the sanction of the Local Assembly, Patriarch Iov prevented

the Russian hierarchy from being drawn into the boyar internecine strife with its baleful effect on Russ.

But the chief significance of the personality of First Primate Iov lay in the fact that after having taken upon himself the ministry of the first Patriarch of Moscow, a ministry unprecedented in Russian history, he managed with his spiritual virtues to manifest to the Russian Orthodox people the true summit of the Patriarchal rank, and, with his cogent Patriarchal activity, to merit recognition by the entire Orthodox world, which, at the Councils of 1590 and 1593, recognized, through the will of the Eastern Patriarchs, the enthronization of His Holiness Patriarch Iov as being canonically correct, and attached ad infinitum the title of Patriarchs to the Russian Primates.

However, in order to truly appreciate the intransient spiritual meaning and historical significance of the establishment of the Patriarchate in the Russian Orthodox Church, the Russian Orthodox people was destined to experience the momentous political and social upheavals of the 17th century, and the formidable Time of Troubles that were approaching at the end of the ministry of Patriarch Iov.

At the start of the 17th century religious expansion was unleashed against Orthodox Russ by the Catholic Church; it took the form of Polish intervention under the leadership of self-styled claimants to the Russian throne. It sought to foist upon the Russian people not only foreign political domination but also a heterodox religious yoke, which even the Mongol invaders did not venture in their time. The boyar aristocracy, which repeatedly violated its duty of service to the state for the sake of its oligarchical interests, was prepared to reconcile itself to the accession of the Polish prince Wladyslaw to the Russian throne, without even demanding firm guarantees from him that the Orthodox foundations of Russian spiritual and societal life would be preserved. Finally, the Russian people, which had been disappointed in its secular rulers so often, became increasingly involved in the internecine bloodbath that was threatening to burden the conscience of millions of Russians with the horrible sin of a fratricidal war and subject itself to the horrible prospect of ethnic extinction.

It was at this tragic moment in Russian history, when the country, which had begun to lose the notion of national statehood, found itself on the brink of a historical catastrophe that the Lord placed His Holiness Patriarch Germogen, a holy man, at the head of the Russian Orthodox Church. With his blood he recorded the image of a true Russian Patriarch in the annals of the nation's history. He saved his country and his people from the destruction that was threatening it. Upon his Patriarchal enthronization in 1606, during the brief reign of the boyar stooge Vasily Shuisky, Patriarch Germogen from the very outset perceived his

primatial ministry as a national as well as religious mission. Well aware of the helplessness of the state and the political selfishness of the boyar favourites jockeying for power, St. Germogen described in the terms being imposed on the Russian side by Polish diplomacy the impending destruction of both the Russian Church and the Russian state. Proceeding from the conviction that the possibility for the national welfare of the Russian people was to be found in Russian Orthodoxy, a conviction intrinsic in all the outstanding Primates of the Russian Church, Patriarch Germogen, who was incarcerated at the time in Polish-overrun Moscow, appealed in his pastoral messages to the Russian people to arise to the struggle against the foreign and heterodox invaders to save Orthodoxy. The Russian people, which responded everywhere to Patriarch Germogen's patriotic appeal and was inspired to the struggle by the personal asceticism of the hieromartyr-patriarch, managed to fulfil the archpastor's prayerful behest, and upheld the national independence of the Motherland.

His Holiness Patriarch Filaret, who became St. Germogen's successor in 1619, continued the patriotic activity of Primate Germogen in the context of the civil peace that had arrived. In effect the regent of his very young son, Tsar Mikhail Feodorovich, the first member of the Romanov dynasty, who was elected in 1613 by the Local Assembly, Patriarch Filaret not only did much to restore the foundations of state and societal life destroyed by the Time of Troubles, but also consolidated the idea of a combination of the power of the sovereign and regularly convened Local Assemblies, an idea that had been injected into the Russian political consciousness by Metropolitan Makary of Moscow.

However, no matter how great the merits of the Russian Patriarchate in the first half of the 17th century may have been, subsequent patriarchal ministry became no less palpable when, in 1652, His Holiness Patriarch Nikon was elevated to the Primatial Throne. His tragic fate was a precursor to the grim trials that the Russian Primates would go through in future. After several years of spiritual like-mindedness between Patriarch Nikon and Tsar Aleksei Mikhailovich, a sad split occurred between them, which in effect tragically affected the subsequent relations in Russian history between the Orthodox Patriarchs and the Orthodox tsars.

Driven by the political intrigues of state "realists" from the Moscow departments to leave the Primatial Throne in 1658 and subsequently brought before a Church court for this, Patriarch Nikon with his liturgical transformations, which he carried out unequivocally and despotically, evoked just as much irreconcilable enmity on the part of Russian religious "idealists", for whom the much-awaited New Jerusalem had long been embodied in the everyday religious life of Moscow based on the Principles of the Council of the Hundred Chapters

of 1553. The tragedy of the Old Believers' schism, which had turned away from the Russian Orthodox Church part of the Orthodox people who were religiously active and never did reconcile themselves to the secularization of the Russian state, was a personal tragedy for Patriarch Nikon, who was not always able, like his religious opponents, to distinguish between the arbitrary letter of a rite and the definite grace of spiritual gifts.

The departure of His Holiness Patriarch Nikon from the Moscow Primatial Throne during the rule of Aleksei Mikhailovich, who had no intention of encroaching upon the principle of Orthodox Primacy, did not seem to indicate that the Russian Patriarchate had less than half a century left. Furthermore, the Council of 1667, which censured Patriarch Nikon for having abandoned the primatial throne without authorization, considered it necessary in its decisions to underscore the notion of the patriarchal power being independent of the power of the tsar of Muscovy, a notion which the Patriarch condemned by the Council sought to implement in all his activity.

However, the entire subsequent development of relations between the Russian primates and the Russian sovereigns incontrovertibly attested to the fact that for all their deep devotion to the traditions of Universal Orthodoxy, the successors to Patriarch Nikon no longer had a realistic possibility for preserving the independence of patriarchal authority that was declared at the Local Councils.

The reign of Peter the Great, the first Russian autocrat who ventured to reject the traditions of spiritual outlook of Orthodox Russ, was the time of the rule of the last early Russian Primate, His Holiness Patriarch Adrian, after whose demise in 1700 the patriarchal seat in the Kremlin's Dormition Cathedral was destined to remain empty for over 200 years. Emperor Peter I preferred to crown the Russian Orthodox Church, which had been deprived of the Moscow Primate, the Patriarch, with a faceless Religious Collegium borrowed from the state experience of Protestant Europe "which," as Metropolitan Filaret of Moscow (Drozdov) put it, "Peter adopted from the Protestants but which Divine Providence and the Church spirit turned into the Holy Synod".

Despite the fact that beginning from the times of Peter I the Russian Orthodox Church came to be called a department of the religious agency in the state hierarchy, she remained true to her calling to be the spiritual guide of the faithful people and a witness to Christ for many nations, which she introduced to Christ, and promoted the development of their literature and culture. She remained true to her salvific mission, being a hub inspiring sanctity and a source of spiritual power that stimulated the creativity of cultural figures and exponents of religious philosophical thought.

In the Synodal period Orthodoxy exerted an influence on the development of diverse fields of culture: literature and poetry, religious, philosophi-

cal and Christian social thought, architecture, iconography, painting, music and much else.

Through the Synodal period the Russian Orthodox Church rendered multifaceted support to all the Local Orthodox Churches. Beginning in the mid-19th century her relations with the heterodox world took on a nature which is at present embodied in the ecumenical movement.

2. Preparations for the Restoration of the Patriarchate in the Synodal Period. The Local Council of 1917-1918.

The Russian Patriarchate in the 20th Century

The Holy Governing Synod, which received canonical recognition from the Eastern Orthodox Patriarchs, and which worked hard to preserve and develop different facets of Russian Church life in the context of the energetic secular Europeanization of Russian society and its culture, was nevertheless unable to compensate for the canonically sensitive loss which the forfeiture of the institution of the Patriarchate in it was. Many different segments of the Church people were convinced that the restoration of patriarchal ministry was a dire imperative for the Russian Orthodox Church.

The Local Council of the Russian Orthodox Church, which received an opportunity to convene only after the departure of the Russian monarchy from the historical arena, opened in Moscow on August 15, 1917, in a period when the country, and therefore the Church, had entered an era of social changes, historical upheavals and far-reaching spiritual transformations.

Considering the matter of the restoration of the Patriarchate, the participants in the Local Council set themselves the aim of discussing it with particular care and of resolving it most expeditiously. By presenting in their addresses exhaustive theological, historical and canonical grounds for the need to restore the institution of the Patriarchate, the supporters of it, who comprised a considerable majority of the Council participants, collegially expressed a major requirement of Russian religious life. Having restored the Moscow Patriarchal Throne on October 17/30, 1917, the Local Council elected Metropolitan Tikhon of Moscow (Belavin) Patriarch of Moscow and All Russia, on November 5, 1917, in the Church of Christ the Saviour.

The enthronization of His Holiness Patriarch Tikhon took place on November 21/December 4, 1917, in the Dormition Cathedral of the Moscow Kremlin: The Russian Church had returned to Patriarchal administration.

By reinstating the Patriarchate, the Local Council of 1917-1918 provided favourable conditions for developing Russian Orthodox Church life. At that time

sweeping changes occurred in the status of all segments of Russian society as a result of the victory of the Great October Socialist Revolution. The changes affected both the clergy and the faithful at large. Behind was the centuries-old period when ecclesiastical power tried to base its relations with Russian state power on so-called Church-state symphony. The Soviet government proclaimed a new principle—separation of the Church from the state and of the schools from the Church. Orthodoxy lost its former status of state religion.

Implementation of new legislative acts regarding the Church was not easy and painless. The hierarchy and clergy of the Russian Church were unprepared for the new juridical Church-state relations.

The decree separating the Church from the state was implemented in conditions difficult for the country: the fourth year of the World War, famine, dislocation, antigovernment plots, Civil War.

What was needed was the spiritual wisdom of His Holiness Patriarch Tikhon to protect the Church from numerous dangers and temptations and to guide her onto the path of normal ministry to the people of God. On October 8, 1918, Patriarch Tikhon addressed a Message to the pastors of the Russian Orthodox Church urging them not to interfere in the political struggle. "Be mindful, fathers and brothers," he appealed to the clergy, "of both the canonical rules and the ban of the holy apostle: protect yourselves from those who work feuds and discord, *submit yourselves to every ordinance of man in secular affairs* (1 Pet. 2. 13), and refrain from participation in political parties and actions."

The acute ideological situation resulted in a campaign, launched in 1919, to open and remove reliquaries. Theological educational institutions and monasteries began to be closed. The Civil War and intervention, and also the economic dislocation and draught caused a famine, especially in the Volga area. By the end of 1921, 23.2 million people had been affected by the famine. In August of that year His Holiness Patriarch Tikhon issued an appeal to the children of the Church in which he called upon the ecclesiastical community at large to render immediate and effective aid to the hungry. An energetic fund-raising campaign started in the churches. On the instructions of the Soviet government, the money raised was remitted to an ad hoc Hunger Relief Committee.

On February 22, 1922, following an appeal made by Patriarch Tikhon on February 19, 1922, the All-Russia Central Executive Committee (ARCEC) issued a resolution on the confiscation of Church valuables, including all valuable requisites of a sacramental nature, to aid the hungry.

By virtue of the Church Canons (Apostolic Rule 73) the Patriarch could not bless the confiscation of such Church valuables. Forcible confiscation began, which evoked popular indignation. The message of Patriarch Tikhon of February 28,

1922, in which the application of the ARCEC resolution of February 28, 1922, and the mistakes made in implementing it were not approved, was regarded as sabotage, in connection with which he was kept under house arrest from April 1922 through June 1923.

The work of His Holiness Patriarch Tikhon was aimed at normalizing relations between the Church and Soviet government. Thus, in a Patriarchal Message of July 1, 1923, he said: "The Russian Orthodox Church desires to be neither a 'White' nor a 'Red' Church. She must be the One Holy Catholic and Apostolic Church, and any attempts, no matter on whose part, to plunge the Church into a political struggle must be rejected and censured." And in his Message of April 7, 1925, called "The Behest" in the press, Patriarch Tikhon says: "Without sinning against our faith and Church, without revamping anything in them, in short, without allowing any compromises or concessions in the area of faith, we must, in relation to the civil authority, be sincere in our attitude to Soviet government and to the USSR's work for the common weal, correlating the order of external Church life and activity with the new state system." The patriarchal messages of 1923 to 1925, imbued with theological wisdom and historical foresight, inaugurated the normalization of the Church's status in the country with a new political and social system. Like most Orthodox Christians, Patriarch Tikhon, who was raised in the traditions of the prerevolutionary interrelated activity of the Russian Church and the state, managed to map out fresh guidelines for the Church ministry after the Soviet government's Decree on the Separation of the Church from the State, when the Russian Orthodox Church, deprived of state patronage, faced the need to carry out her kerygmatic mission in conditions administratively stifling for the Church and in an atmosphere of energetic dissemination of the atheistic outlook in society.

It should be definitively admitted that Patriarch Tikhon's orientation for activity by the Russian Orthodox Church that was alien to confrontation with the state enabled her not only to preserve her active stand in the face of the historic changes taking place in Russia but also to vividly demonstrate the enormous creative possibilities which the Patriarchate that had just been restored in the Russian Church offered.

Following the demise of His Holiness Patriarch Tikhon on April 7, 1925, Metropolitan Pyotr of Krutitsy (Polyansky), who assumed, in accordance with the will of the departed, the rights of Patriarchal Locum Tenens, was virtually unable to exercise them by dint of circumstances beyond his control.

Metropolitan Sergy of Nizhny Novgorod (Stragorodsky), who embarked upon administration of the Church in the capacity of Deputy Patriarchal Locum Tenens, ensured for the Russian Orthodox

Church stable ecclesiastical order and canonical purity of the hierarchy—this fundamental principle of Orthodox Church life—through his ecclesiastical policy, which was largely an upshot of the stand of His Holiness Patriarch Tikhon, in extremely complicated living conditions in the country and in the context of the historic upheavals elsewhere in the world.

In 1927 the Holy Synod of the Russian Orthodox Church was officially registered; its members, headed by Metropolitan Sergy, sent a "Message to the Pastors and Flock", known as the "Declaration of Metropolitan Sergy". In this Declaration Metropolitan Sergy attests to his devotion to the stand of Patriarch Tikhon and to the fact that he is carrying on the cause started by the Patriarch. The wish of His Holiness Patriarch Tikhon came to pass: "Now our Orthodox Church in the Union has not only a canonical but also an entirely legal ecclesiastical administration in accordance with civil laws." Further on he says: "Having set about our synodal work with God's blessing, we are fully aware of the magnitude of the task facing both us and all the Primates of the Church in general. We need to show in deed, not word, that not only people indifferent to Orthodoxy but also its most zealous adherents, for whom it is as dear as truth and life, with all its dogmata and traditions, with all its canonical and liturgical order, can be faithful citizens of the Soviet Union loyal to the Soviet government." The theme of fidelity to the Motherland figures particularly prominently in the Declaration. "We want to be Orthodox yet recognize the Soviet Union as our civil homeland, whose joys and successes are our joys and successes, and whose failures are our failures. Remaining Orthodox, we are mindful of our duty to be citizens of the Union *not only for wrath, but also for conscience sake*, as the Apostle taught us (Rom. 13. 5)."

The Declaration of Metropolitan Sergy was not accepted by many Church people both within the country, including some Solovki convicts, and in the Russian emigre community. Metropolitan Sergy was accused of allegedly impermissible convergence with Soviet government, which is of an atheistic nature. This convergence was described above all in the fact that Metropolitan Sergy recognized the joys and sorrows of the Soviet state as the joys and sorrows of the Church. Consequently, the critics said, Metropolitan Sergy was pleased at the success of the anti-Church course of the powers-that-be. Metropolitan Sergy himself clarified this idea of the Declaration: "If there is a poor harvest in our Motherland, famine, epidemics, bloody internecine strife that weaken our people, we will not, of course, be jubilant over this national misfortune. But if, under the administration of Soviet government, our country prospers, becomes richer and improves, we will not be disappointed by these successes, as the foes of the Soviet republic were disappointed. However, of course,

if disbelief increases and the Church is persecuted in our country, we will not take joy at this, as I have stated in my letter of March 1/14, 1928" (Metropolitan Elevfery. "A Week in the Patriarchate", p. 55).

The Declaration of Metropolitan Sergy was proclaimed in the period of the emergent Stalin personality cult. These were crucial times. Like other Churches and religious associations, the faithful in our country and our Church suffered greatly through this period in the history of our socialist Motherland. The illegal repressions against many clergymen, honest Soviet citizens, are well known. In this sense churchmen shared the fate of their countrymen. Disregard for Soviet laws on religion led to a situation where many religious societies ceased to function. The razing of many churches, which were monuments of architecture of ancient times and later periods, did considerable damage to our multinational culture.

The record has shown that any retreat from democratic principles, including those vis-à-vis religious citizens, interpretation of differences in outlooks between Marxism and religion as opposition to socialism caused harm to the common cause of building and developing a socialist society.

However, all the difficulties, successes and mistakes of that period notwithstanding, the Russian Orthodox Church remained true to the course of sharing the joys and sorrows of her people mapped out in the Declaration of Metropolitan Sergy. She bore this out in deed during the grim years of the Great Patriotic War (1941-1945) of the Soviet people against nazi Germany. On the first day of the war, June 22, 1941, His Beatitude Metropolitan Sergy of Moscow and Kolomna, the Patriarchal Locum Tenens, addressed the clergy and flock of the Russian Orthodox Church with a Message in which he urged all the children of the Church to arise to the defence of their Motherland. "The Orthodox Church," it read, "has always shared the people's destiny. Together with it she has both borne its trials and rejoiced in its successes. She will not abandon her people today either. She blesses with a heavenly blessing the forthcoming feat of the nation." The contribution the Russian Orthodox Church made to the Soviet people's struggle for the freedom and independence of our Motherland was duly assessed by our state and society.

The fact that the restoration of many facets of ecclesiastical life, restricted by the state in the 1920s and 1930s, was effected only after the Russian Orthodox Church was granted, in 1943, an opportunity to elect the Moscow Patriarch, which Metropolitan Sergy became, patently attests both to the spiritual significance of the Patriarchate in the life of our Orthodox nation and to its viability in the new political and social conditions of our Motherland.

The elevation of Metropolitan Aleksy of Leningrad and Novgorod (Simansky) to the Moscow Patriarchal Throne on February 4, 1945, brought to a close in

a way the difficult and in many respects contradictory 20-year period of the formation of relations between the Russian Orthodox Church and the Soviet state. Thanks to his primatial authority, His Holiness Patriarch Aleksy returned to the bosom of the Russian Orthodox Church many of her children who had broken off from her in the difficult 1920s and 1930s for different reasons, and, jointly with the episcopacy and the entire people of God, managed throughout his quarter-century-long primatial ministry, to restore diverse facets of intra-Church life and galvanize them, considerably broaden the pastoral and liturgical activity of the Church and, in effect, recreate the system of pastoral training and of theological academic education. Under the guidance of His Holiness Patriarch Aleksy, the Russian Orthodox Church not only acquired to a great extent her once intrinsic meaning in the historical life of the nation; she also discovered for herself fresh prospects for broad inter-Church activity geared to attaining closer spiritual unity with the Local Orthodox Churches and also to establishing a dialogue and cooperation with other Christian faiths. In 1961 the Russian Orthodox Church entered the World Council of Churches.

It is necessary to make particular mention, albeit briefly, of the involvement of the Russian Orthodox Church in our homeland in holy peacemaking ministry over the entire postwar period. We are trying to develop the dynamism, forms and volume of this activity, and we believe that it is yielding positive results for the benefit of our Motherland and promoting peace and justice in relations among peoples.

3. The Russian Orthodox Church and the Present

The establishment of the Patriarchate is of intransigent importance in the history of our Local Church and our Motherland, for the past is always with us; it is invisibly present in the integral flow of ecclesiastical life and in individual parts of it, and it is an inalienable element of the entire Church reality of today. The Moscow Patriarchate was perceived in the past as a palladium of Russian statehood and the Church as a whole; it symbolizes the stability of the hierarchical structure of the Church and her spiritual strength in the present. Having marked the Millennium of the Baptism of Russ and the importance of Christianity in our history, culture and spiritual and moral life, the Russian Orthodox Church is entering today the new period of improving Church-state relations. Through the course of historical development the Church is becoming involved in the process of the sweeping renewal of the society, devoting as she does all her energies to the cause of good and justice, thereby fulfilling her lofty moral purpose.

The Russian Orthodox Church has repeatedly declared her support for the positive changes apace in perestroika and in the democratization of our society. Being a herald and bearer of Divine grace into the world, and shaping the ethic and spiritual culture of her flock, the Church is seeking in every way possible to embody in personal, family and societal life the principles of righteousness, reason and love, which comprise the underpinnings of the stability and vitality of any society and without which people cease to be people and become cold egoists incapable of handling any endeavour requiring selflessness and honest labour. The nature of the changes apace in our society determines the prospects of the Church's social ministry. The incipient renewal of social structures and human relations presupposes an improvement in the forms of democracy aimed at the all-round development of our society and the creation of a lifestyle worthy of man. The Russian Orthodox Church cannot remain uninvolved in the process of spiritual renewal taking place in our society. The task facing the Church is to aid society in attaining a loftier spiritual identity, and also in creating moral relations in all spheres that would combine progress with the voice of a righteous conscience. At this crucial moment in the nation's history, the spirituality of our Church which she contains in infirm human vessels must now reveal and manifest itself definitively more than ever before. The Church's spirituality can and should become a worthy contribution to the moral revitalization of our society.

The history of the institution of the Patriarchate in Russ not only has its meaning in the past and present; it is geared to the future, for the devotion to the intransient values of the moral ideals and norms of Church order that obtains from faith leads to the free and energetic participation of the entire Church people in the historic transformations of our society and to the real implementation of the principles of justice and good in personal, family and societal life. In this complicated period of all-round renewal of socialist society, the Russian Orthodox Church, which has a millennial spiritual tradition and culture, must manifest her viable stability and import to a greater extent. Modern science and philosophy orient man in the world; however, they are not always capable of penetrating the inner sphere of the human soul. This is the function of the Church. It is her mission to promote the creative self-determination of each human personality, which manifests itself in three spheres of perfection: moral upbringing, intellectual education and religious unfolding. From our standpoint, underestimation of the religious sphere as an internal factor recreating the personality leads to a break from such age-old moral values as respect for parents, creation of a stable family, and the notion of honour and human dignity. They inspire man to fulfil his duty to his neighbour, which each person is irrespective of nationality, religion and world-outlook, and also to selflessly

serve the public good and the Motherland. All these values were assimilated by our forebears over the centuries in the grace-bestowing element of the Church together with the main truths of the Orthodox faith. Faith nourished morality which was embodied and formalized through the perception of the world that the Church gave. For many centuries the Church in this country was perceived in the popular consciousness as an internal hub that imparted the light and warmth of morality to the reality surrounding man. This moral importance of the Church, whose mystery lies in her salvific mission, is preserved today, too. As a response to the task set, the Church directs her ministry at overcoming the sinful inclinations of the individual and also at eradicating such moral evils as drug abuse, drunkenness, sexual promiscuity and other vices by introducing the individual to divine grace. However, since the attainment of this is linked with the presence of the conscience, goodwill and natural good in man, the Church daily calls upon man to follow the moral ideals enshrined in the recesses of his heart. What is essential here is the circumstance that the ethical values proclaimed by Christianity are present to one extent or another both in other religions and in the new ideologies existing in the modern world. Acknowledging in both the presence of universal moral values, the Russian Orthodox Church justly describes in the appeal to these values the foundation for fruitful cooperation with people of different world-outlooks and faiths in tackling many of today's problems. We are inspired by the understanding on the part of the state of the social value of the efforts being undertaken by the Church in this area. Receiving in the Kremlin on July 21, 1989, the participants in the sitting of the Central Committee of the World Council of Churches, Chairman of the USSR Council of Ministers Nikolai Ryzhkov said in his speech: "We give due credit to the work of our clergy, which is aimed at the consolidation of society, which is so direly needed today, at the fostering of respect in people for one another, and at the development of humanistic principles in our lifestyle. We can see that the faithful and the clergy back the course for fundamentally renewing Soviet society, improving the people's way of life and affirming the principles of social justice and a pure moral atmosphere."

We realize that the process taking place in our country affects the Church, too. The Russian Orthodox Church has, through the lips of her Supreme Authority, repeatedly attested to her support for perestroika, democratization and glasnost aimed at improving our society and consolidating the unity of our homeland. Mikhail Gorbachev stated at a meeting with His Holiness Patriarch Pimen and the Holy Synod in the Kremlin on April 29, 1988: "Most of the faithful have accepted perestroika and are making a great contribution to speeding up the country's socio-economic development; religious people are Soviet people, working people, patriots. They have every right to duly

express their convictions. Perestroika, democratization and glasnost apply to them, too, fully without any limitations." These words are being translated into life. This is evidenced by the following facts: over 3,000 Orthodox parishes and some 20 monasteries have been opened in 1988 and 1989 with the assistance of the Council for Religious Affairs at the USSR Council of Ministers and local bodies of power, many church buildings have been restored, new churches are being refurbished. To train pastors of the Church, the Kiev, Minsk and Tobolsk theological seminaries have been opened. Classes have begun in theological schools to train psalm-readers and precentors in Kishinev, Minsk, Smolensk, Stavropol, Chernigov and other cities.

There are some 3,000 people enrolled in all the theological educational establishments today. Our possibilities for propagating the Bible are increasing, although it should frankly be said that we still cannot fully meet the demand for this sacred book. The publishing activities of the Moscow Patriarchate are broadening. A weekly, *The Moscow Church Herald*, has been issued. However, the publication of religious literature remains a weak point in our Church both in range and press runs. The reason is the shortage of paper and inadequate printing facilities.

Church access to the mass media is an important factor of perestroika. Today no one is surprised by a person dressed in a cassock appearing on the television screen. However, we hope that in future our Church will have a greater role to play in spiritual, moral and civic education.

We are also pleased by the circumstance that representatives of the Russian Orthodox Church together with other religious figures are among the people's deputies of the USSR. Today a new Law on Freedom of Conscience and Religious Organizations is being prepared for adoption by the USSR Supreme Soviet. The Holy Synod under the chairmanship of His Holiness Patriarch Pimen has twice considered the draft of this Law and tabled its motions. I would like to note some important provisions included in the draft law. Although the Decree on the Separation of the Church from the State and the Schools from the Church remains valid, the draft Law provides for the right of a juridical person, private religious training, and equality of the faithful in all political, economic and social rights with all Soviet citizens. After it was discussed in the Holy Synod, His Holiness Patriarch Pimen submitted a request to the Soviet government that the law on taxation of the clergy and other categories of Church employees be revised so that they might become equal with all citizens of the USSR in this matter.

As we know, the process of rehabilitating innocently prosecuted people during the period of the Stalin personality cult is taking place in our country at present. We all know about the illegal repressions perpetrated against many clergymen, monastics and other religious people, honest Soviet citizens. The Holy Synod has formed an ad hoc commission to

collect materials on innocently victimised Church people to be turned over to the state bodies engaged in exoneration matters. Many of them have already been rehabilitated, but this process continues, and we request all archpastors and pastors to do all in their power to gather rehabilitation materials. A motion has been passed to compile a synodicon of innocently victimized clergymen and other Church people for their eternal remembrance in our Orthodox monasteries and churches.

The restructuring drive in our country is furthering the development of the social activity of the faithful. The Russian Orthodox Church renders all manner of support to the Soviet Charity and Health Fund and the Lenin Children's Fund. The Church considers it her duty to become involved in the struggle being waged by the healthy forces of society against such negative phenomena as drug abuse, alcoholism and crime.

In his above-mentioned speech at the Kremlin, Nikolai Ryzhkov touched upon the social activity of the Church as follows: "In the new conditions favourable possibilities are opening up for the Church to augment her contribution to the affirmation of universal moral norms of behaviour, a sense of civic duty and patriotism. We hope that the Church and the faithful will be even more active in the fight against such antisocial phenomena as drunkenness and alcoholism, rowdiness and crime, and extremist and nationalistic manifestations."

We have achieved certain results in this area. For example, under agreement with the USSR Ministry of Public Health, representatives of our Church took part in the World Conference of head narcologists and head physicians of narcological treatment institutions which was held in Volgograd in early October 1989. We are satisfied with the experience of our participation in this conference, which will help us run a seminar of Churches of the USSR and the USA on the fight against alcoholism and drug abuse, in Moscow in the second half of October 1989, and take part in a conference on the theme "The Church in Overcoming Drunkenness and Drug Abuse" jointly with representatives of the USSR Ministry of Public Health, the following month, also in Moscow. We expect the Soviet-American dialogue to continue at the meeting with the participation of religious communities to step up the fight against alcoholism and drug abuse, which is to be held in New York in December 1989, and we hope to make our modest contribution to it. We are pleased by the gradual involvement of our diocesan administrations and numerous parishes and monasteries in charity work. May the Lord fortify each member of the Russian Orthodox Church who dedicates himself or herself to this sacred task.

Our Church has always realized that her social activity is a manifestation of love for one's neighbour, who for us is each person irrespective of his nationality or attitude to religion. As a result of the new approach to the Church's role in society, she again

receives, if not a formal right yet, then at least a real opportunity to carry out organized works of mercy and charity. Love, kindness and compassion oblige members of our Church to take an active part in the activities of charity organizations, render aid to the sick, aged and children abandoned by their parents (orphans in effect), and to contribute to different public funds. In future, we hope that the issue will arise of establishing Christian charity organizations which will be inspired by the evangelical ideals of love in their ministry. In this ministry our task does not differ from those of all Soviet people and public organizations striving for social change and moral perfection of Soviet society. At our Bishops' Council we must discuss ways and means of Church involvement at the level of parishes, monasteries and dioceses in works of mercy and charity. It should be kept in mind that elderly sick and lonely people are particularly in need of spiritual aid from the pastors of the Church.

Of late, all of us, citizens of our multinational state, are concerned over the events spawned by the worsened inter-ethnic relations in some regions of our country. The Christian Churches, like other religions, are called upon to educate their faithful in the spirit of peace and love for their fellow men. However, we know from history that enmity and hatred between people and between entire nations and even religious wars were often the result of religious intolerance. "This factor," as Mikhail Gorbachev said in his report on the nationalities issue on September 19, 1989, "often makes itself felt today, too." The Russian Orthodox Church, which has a multinational flock, decisively rejects attempts to use religion as a means of whipping up inter-ethnic strife. She supports the development of national cultures and languages while advocating the unity of our Motherland. We attach particular importance to Mikhail Gorbachev's words: "We value the fact that the Orthodox, Moslem and other Churches take a peacemaking stand, and we hope that they will use their influence, to the extent of their energies and possibilities, to prevent and surmount the inter-ethnic conflicts." The Christian Churches and religious associations of the Soviet Union have been successfully working together for many decades in the peacemaking field both within the country and in the international arena. The Russian Orthodox Church is prepared, in conjunction with the other Churches and religious associations of our country, for joint discussions of ways and means of making our, religious people's, contribution to improving inter-ethnic relations in our homeland. Love and compassion for each person should prompt all of us, all the ethnic groups of our country, to live in peace and harmony and thereby tackle in a tranquil constructive setting all the pressing problems of our society.

It is our conviction that by drawing on the specific possibilities of the pastoral ministry and other forms of religious influence the Churches and religions of our Motherland will make their contribution to the efforts to accomplish this urgent national task.

Consolidation of the unity of Holy Orthodoxy and development of fraternal relations with the Eastern Orthodox Churches, the Roman Catholic Church and other Christian Churches and faiths was and remains an important part of the ministry of the Russian Orthodox Church. Our Church will continue to take an active part in the ecumenical movement for the sake of attaining Christian unity and for satisfying the needs of humanity today.

The Russian Orthodox Church has always taken a favourable attitude to confessional dialogues. Over the past few decades she has entered into theological dialogue with many Christian Churches, including the Roman Catholic Church. Here I would like to dwell on the dialogue precisely with this Church. Since the times of the Second Vatican Council (1962—1965) we have made considerable progress in developing our fraternal relations. However, a formidable impediment has been encountered on the path of this dialogue; it is the Uniate problem that in its present-day manifestations is creating difficulties for dialogue and may deadlock it. At the session of the Inter-Orthodox Commission for the Preparation of the Pan-Orthodox Great and Holy Council held on February 15-23, 1986, the Orthodox Plenitude stated that "the Uniate Church and proselytism are an obstacle on the road to unity". This Pre-Council Conference unanimously defined the Uniate Church as a negative factor in relations between our two Churches. At present the desire to reanimate the Uniate Church in the Ukraine that is manifesting itself serves to arouse religious enmity between Orthodox and Catholics and to aggravate inter-ethnic relations, which, as is well known, is prohibited by Article 52 of the Constitution of the USSR and is at odds with the Vienna accords.

Prompted by a desire to deepen and broaden bilateral fraternal relations between the Russian Orthodox Church and the Roman Catholic Church, and also realizing their responsibility for preventing religious and ethnic relations in the Ukraine from exacerbating, His Holiness Patriarch Pimen and the Holy Synod recently sent a Church delegation to Rome to meet with His Holiness Pope John Paul II. This meeting was held on August 25, 1989. The delegation handed the Pope a message from His Holiness Patriarch Pimen which contained a proposal to resolve the Uniate problem once and for all, through dialogue, and thereby create favourable conditions for developing fraternal relations between our two Churches. In response, Pope John Paul II expressed his readiness for a dialogue, albeit with a stand on the Uniate Church that differs from that of the Orthodox Church. A conversation between representatives of the two Churches, devoted this time to finding ways to resolve the acute Uniate problem, is scheduled to be held in Moscow from November 19 to 26, 1989. We are hoping for God's aid in attaining mutual understanding.

United with the destiny of her people from the very outset, the Russian Orthodox Church *preached peace to you which were afar off, and to them that were nigh* (Eph. 2. 17) with all the means at her dispo-

sal. Today, too, she preaches peace and draws it forth from her spiritual depths as a valuable treasure. The children of our Church in their peacemaking ministry are at one with the entire Soviet nation and with all people of goodwill. This Christian, civic and universal ministry is not only a corollary of the experience of the millennial history of our Church but also a manifestation of the duty we are fully conscious of to our homeland. Together with all peace supporters we are pleased that the new political thinking and also perestroika, democratization and glasnost in our country have provided favourable conditions for the incipient process of nuclear disarmament. Fresh hopes for further progress towards disarmament have appeared of late. Church people enthusiastically welcome, and our Church seeks to promote, the creation of conditions in which an agreement between the USSR and the USA on a 50-per cent reduction of strategic offensive weapons could be unimpededly concluded as soon as possible. It will be noted that our Church is one of the founders of the World Peace Council and the Soviet Peace Committee. We are active in the Soviet Peace Fund and the International Fund "For the Survival and Development of Humanity". I assure you that the Russian Orthodox Church will not relax her peacemaking effort in future, too, for it regards this as one of her foremost tasks.

Preservation of the environment is our task of no less importance. Christianity has always underscored the organic unity between man and the world in which his life passes, for God is their common Creator. The Creator imposed responsibility upon man for the fate of nature (Gen. 2. 26, 28). Man is indissolubly linked with nature. By destroying nature, man destroys himself.

The environmental problem arose in society amidst the domination of the consumption principle with regard to nature. When everything possible and impossible is taken from nature and insufficient efforts are taken to preserve and replenish it. This principle destroys the environment and the organic unity between man and nature. The ecological crisis can be overcome only when man takes a loving attitude to the environment, as to God's garden, to till which he has been called by the will of God.

The uninterrupted development of scientific theoretical and technical thought is enabling humanity to broaden the economic sphere of its activity. Certain attainments in this field cannot but evoke a feeling of satisfaction. However, we believe that humanity should not blindly rely on scientific and technological advance. Only a harmonious blending of technological and scientific breakthroughs and spiritual and moral perfection of the individual can become a reliable guarantee that man and nature will be preserved.

Conditions have appeared of late that can possibly enable man to influence the genetic heredity of the individual. The Church and the faithful cannot be indifferent to this matter. Manipulation within the li-

ving cells of the human body can have a destructive influence not only on the physical state of a person but also on the spiritual side of his life. As a result of an incursion into the genetic sphere, man will lose his integrity. This can lead to man's forfeiture of his personal freedom. Not only should "genetic engineering" be placed under medical and legal control; moral responsibility should be imposed upon it first and foremost.

When talking about preserving the integrity of the individual, we need to speak about preserving the creations fashioned by man's spirit and labour as well. I am referring to the restoration and preservation of historical and architectural monuments, the education of the younger generation in the history of its people and its cultural heritage. The Russian Orthodox Church is expanding considerable efforts today to restore numerous monuments of architecture that are being returned to her. Some of these churches are simply astonishing in their beauty. We enshrine a host of ancient icons, this great legacy of our Church and our culture. We take part in the activity of the Soviet Cultural Foundation and many organizations linked with the spiritual education of our nation. Let me note the involvement of Church representatives in the work of the International World of Culture Association.

The past and present of the Church teaches us that no matter how the outward conditions of her existence may change, the Church's essence remains invariable. Being alien to sin because of her being a part of the Divine Nature through Jesus Christ, her Head, the Church fulfils her ministry in the world of human imperfection and sinfulness. She exists in the world which she is called upon to cleanse, sanctify and transform in the image of Christ the Saviour.

Effecting her salvific ministry among people and for people, the Russian Orthodox Church has at all the stages of her existence set an example of indissoluble contact with the people, whom she has nourished spiritually and rendered all manner of aid in times of misfortune and trials. Our Church was and remains multinational. For this reason the education of her children in the spirit of friendship for all peoples and nations is natural for her. For our Church it is natural that she never weakens in her ministry. At today's crucial, turning point in the history of our Motherland the Russian Orthodox Church aspires to do all in her power to help our people successfully overcome the difficulties, beyond which a new life and fine opportunities for our socialist Motherland lie.

May the Lord bless our beloved homeland and His entire world with peace, and His peoples with good estate, and may all of God's creation abide in harmony.

Thank you.

Speech by His Holiness Patriarch PIMEN at the Festal Reception Given in Honour of the Celebration Participants on October 14, 1989

Your Holiness,

Highly esteemed Yuri Nikolayevich,

All the distinguished participants in this festal reception,

Today, on the Feast of the Protecting Veil of the Most Holy Mother of God our Queen, we are concluding the programme of the celebrations in honour of the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

It is deeply symbolic that the jubilee festivities were held in the context of the exceptionally important changes taking place in the status of the Church in the Soviet state. This became possible in the atmosphere of all-round renewal of the life of the Motherland, efficacious participation in which each member of the Church is called upon to take in keeping with his religious and civic duty.

I express deep gratitude to the leaders of our state for their genuine understanding of the significance of the religious element for the full-fledged life of society and for all that has been done to create favourable conditions for the development of the life of the Russian Orthodox Church.

I express wholehearted appreciation to the Council for Religious Affairs at the USSR Council of Ministers for the assistance it provides to our Church daily in handling the numerous urgent matters of her life.

I prayerfully wish the bountiful aid of the Great Chief Shepherd Our Lord Jesus Christ for the archpastors, clergy and all the labourers of the Church in their efforts. May these efforts serve the greater glory of God and the benefit of our beloved Motherland.

I wholeheartedly thank all the participants in the celebrations, and all who have honoured us with their participation in this agape.

May the Protecting Veil of the Blessed Virgin Mary abide over all of you and may the Lord fortify you on all the paths of your lives.

Decisions of the Holy Synod

At its session on September 13, 1989, the Holy Synod, chaired by the PATRIARCH,

CONSIDERED: the Ulyanovsk Diocese.

Note: The Ulyanovsk Diocese is located on the territory of Ulyanovsk Region; population 1,500,000. Centre—Ulyanovsk (before 1924, Simbirsk), founded in 1648. An independent diocese since 1874.

The ruling bishops bore the title:

of Simbirsk and Syzran (1874-1923).

of Ulyanovsk (1924-1944)

of Ulyanovsk and Melekess (1944-1959).

From 1959 it was administered by the ruling bishop of the Kuibyshev Diocese.

Today there are 16 parishes in the diocese and 26 clergymen ministering.

RESOLVED: (1) that His Grace Archbishop Ioann of Kuibyshev and Syzran be relieved of his administration a. i. of the Ulyanovsk Diocese;

(2) that His Grace Bishop Prokl of Tikhvin, Vicar of the Leningrad Diocese, be appointed Bishop of Ulyanovsk and Melekess;

(3) that Archpriest Georgy Epifanov of the Leningrad Diocese, after taking monastic vows and being raised to the rank of archimandrite, be designated Bishop of Ladoga, Vicar of the Leningrad Diocese with his nomination and consecration to the episcopal dignity taking place in Leningrad;

that the appropriate ukases be issued.

HEARD: the report by His Eminence Metropolitan Antony of Surozh on having reached the age of 75 when a hierarch can petition for superannuation according to the Statute of the Russian Orthodox Church (Point 26, Chap. VII).

RESOLVED: (1) that the report be acknowledged;

(2) that His Eminence Metropolitan Antony of Surozh be asked to continue his episcopal ministry.

HEARD: the following petition by His Eminence Metropolitan Nikodim of Lvov and Drobych:

"I have occupied the see of Lvov since 1983. During the period I have exerted much effort not sparing my health in administering this diocese which has the greatest number of parishes in the Russian Orthodox Church. I have endeavoured to be sincere and conscientious, applying all my strength and ability for the good estate of the Holy Church.

"Today the Lvov Diocese, after it was divided into Lvov and Ternopol, has 1,260 parishes. Because of my health and age, 68, it is difficult for me to administer such a big diocese. Therefore I humbly beg Your Holiness and the Holy Synod to translate me to a smaller diocese of the Ukrainian Exarchate."

RESOLVED: (1) that His Eminence Metropolitan Nikodim of Lvov and Drobych be released from the administration of the Lvov Diocese and gratitude be expressed for his labour;

(2) that His Grace Archbishop Irinei of Kharkov and Bogodukhov be appointed Archbishop of Lvov and Drobych;

(3) that His Eminence Nikodim be made Metropolitan of Kharkov and Bogodukhov;

that the appropriate ukases be issued.

HEARD: the petition by His Grace Bishop Ioann of Zhitomir and Ovruch addressed to His Holiness the Patriarch

and the Holy Synod to have him translated to the Transcarpathia area due to the state of his health (medical certificate attached).

RESOLVED: (1) that His Grace Bishop Ioann of Zhitomir and Ovruch be released of his administration of the Zhitomir Diocese for health reasons and a personal pension allocated to him for medical treatment;

(2) that upon recovery His Grace's appointment to a see be considered;

(3) that His Grace Archbishop Iov of Kostroma and Galich be appointed Archbishop of Zhitomir and Ovruch and released from the post of Deputy Head of the Department of External Church Relations;

that gratitude be expressed to His Grace Archbishop Iov for his many years of zealous labour at the Department of External Church Relations;

(4) that Hieromonk Ioann Ekonomtsev of the DECR, be appointed deputy head a. i. of the Department of External Church Relations;

(5) that Archpriest Aleksandr Mogilev, of the Kirov Diocese, after taking monastic vows and being raised to the rank of archimandrite, be designated Bishop of Kostroma and Galich with his nomination and consecration to the episcopal dignity taking place in the city of Moscow;

that the appropriate ukases be issued.

CONSIDERED: the Kirovograd Diocese in connection with the 75th birthday of His Grace Bishop Sevastian of Kirovograd and Nikolaev (see Statute of the Russian Orthodox Church, point 26, Chap. VII);

RESOLVED: (1) that His Grace Bishop Sevastian of Kirovograd and Nikolaev be released from the administration of the diocese and be superannuated and a pension allocated to him, with his place of retirement being the Pochaev Lavra of the Holy Dormition;

(2) that Archpriest Vsevolod Vasil'tsev of the Saratov Diocese, after taking monastic vows and being raised to the rank of archimandrite, be designated Bishop of Kirovograd and Nikolaev with his nomination and consecration to the episcopal dignity taking place in the city of Kiev;

that the appropriate ukases be issued.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, on the question of reviving the Kiev Theological Seminary and on appointing Archpriest Petr Vlodek its rector and Archimandrite Elefery Didenko, its assistant rector.

RESOLVED: (1) that the renewal of the activities of the Kiev Theological Seminary be blessed;

(2) that Archpriest Petr Vlodek be appointed rector and Archimandrite Elefery Didenko be confirmed as assistant rector of the Kiev Theological Seminary.

HEARD: the report by his Grace Archbishop Antony of Chernigov and Nezhin requesting for a blessing to be bestowed upon the opening in the city of Chernigov, on the territory of the Trinity Cathedral, in the former metropolitan chambers, a religious school to train readers and precentors, and upon the beginning of studies in it.

RESOLVED: that blessing be bestowed upon the opening and beginning of studies at the religious school in the city of Chernigov for the training of readers and precentors for whom there is an acute need.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department

of External Church Relations, on the sojourn in the FRG from July 17 to 22, 1989, of the Russian Orthodox Church delegation headed by His Grace Archbishop Melkisedek of Sverdlovsk and Kurgan, and its participation in the ecumenical symposium held in honour of the 400th anniversary of the establishment of the Patriarchate in Russia, on the theme "Papacy, Primacy and Patriarchate in the Service of Unity", organized by the Ecumenical Commission of the Bishop's Conference of Germany in the Schpindelhoff Castle near Regensburg.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the symposium;

(3) that the German Bishop's Conference and the leadership of the Institute for Eastern Churches in Regensburg be thanked for their attention and hospitality to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the meeting of the Central Committee of the World Council of Churches held in Moscow on July 17-26, 1989, at the invitation of the Russian Orthodox Church.

The sessions of the Central Committee were preceded by the meetings of the Women's Group of the Central Committee; the Finance Committee of the Central Committee; the Planning Committee of the 7th Assembly of the World Council of Churches; and the Executive Committee of the World Council of Churches.

In connection with the meeting of the Central Committee there were several events of great ecclesio-social importance:

— acquainting the participants in the meeting of the Central Committee with the history and contemporary life of the Churches in the Soviet Union, members of the World Council of Churches—the Armenian Apostolic Church, All-Union Council of the Evangelical Christians-Baptists, Georgian Orthodox Church, Evangelical Lutheran Church of Latvia, Estonian Evangelical Lutheran Church and the Russian Orthodox Church;

— a forum devoted to the process of perestroika in the Soviet Union, in which eminent religious, cultural and public figures took part;

— a forum devoted to the life and activity of the World Council of Churches;

— a visit by the Women's Group of the World Council of Churches to Leningrad, Tallinn and Pühtica Convent;

— official ecumenical visits to member Churches by individual groups of participants in the meeting after the conclusion of the Central Committee's work.

RESOLVED: (1) that the report of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, be acknowledged with satisfaction and that the meeting held in Moscow of the Central Committee of the World Council of Churches be hailed as the first meeting of this leading organ of the WCC in the Soviet Union;

(2) that the important significance be noted of the Moscow meeting of the Central Committee for the future of the World Council of Churches and the ecumenical movement as a whole, in view of the fact that it adopted resolutions on the preparation and carrying out of the World Convocation on Justice, Peace and the Integrity of Creation to be held in Seoul, South Korea, in 1990, and on the preparation for the 7th Assembly of the World Council of Churches in Canberra, Australia, in 1991. Both these Christian forums will be of importance in principle for the further direction

and development of the life of the World Council of Churches;

(3) that the organization and holding of sessions of the Central Committee in Moscow and Zagorsk, as well as other undertakings connected with them, be considered an ecumenical contribution of the Russian Orthodox Church to the life and activity of the World Council of Churches;

(4) that satisfaction be expressed with the fraternal atmosphere and spirit of cooperation and mutual understanding which characterized the entire style and content of the work of the World Council of Churches in Moscow. The amicable and constructive apprehension by the participants in the meeting of the positive changes taking place in our society, as well as the general human concern expressed in the discussions at the meetings and in the statement issued by the Central Committee on social issues, provided for a benevolent attitude and positive evaluation of the activity of the World Council of Churches on the part of our public and within Churches, which, we believe, will promote the ecumenical involvement of Churches in our country in the cause of Christian unity and in cooperation of all men of goodwill for the sake of peace, justice and integrity of creation;

(5) that the position of the representatives of the Russian Orthodox Church at the meeting of the Central Committee of the WCC be approved;

(6) that gratitude be expressed to the leadership of the World Council of Churches for their generous gift to our Church—certain types of technical equipment used during the meeting in Moscow;

(7) that the work be approved of the Department of External Church Relations headed by Metropolitan Filaret of Minsk and Byelorussia and of all those who participated on behalf of the Russian Orthodox Church in the preparation and carrying out of the meeting of the WCC Central Committee and its sessions at which positive results were achieved and that gratitude be expressed to them for their efforts;

(8) that His Grace Archbishop Kirill of Smolensk be thanked for his labour in preparing and holding the forum on perestroika in the Soviet Union;

(9) that the Acting Superior of the Trinity-St. Sergy Lavra, Archimandrite Feognost, and His Grace Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, be thanked for their benevolent assistance and the labours at the Lavra and the Academy during the sessions of the Executive Committee of the World Council of Churches, the organization of the solemnities on the Feast of St. Sergy of Radonezh, and the holding at the Academy of an ecumenical meeting on the life and activity of member-Churches in the Soviet Union;

(10) that His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, and the employees of the department be thanked for their effort and help in organizing a conference of women before the Central Committee meeting and for their fruitful work with the mass media, which covered the sessions of the Central Committee;

(11) that the ruling bishops, whose cities and dioceses were visited by the participants in the Central Committee meeting, be thanked for their hospitality.

HEARD: the report by His Grace Archbishop Pimen of Saratov and Volgograd on the sojourn from August 22 to September 8, 1989, in the Holy City of Jerusalem and the Holy Land of a group of pilgrims from the Russian Orthodox Church led by him.

RESOLVED: (1) that deep satisfaction be expressed with the pilgrimage made by the representatives of the Russian

Orthodox Church to the Holy City of Jerusalem and the Holy Land;

(2) that cordial gratitude be expressed to His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine for his lofty attention and paternal love accorded the pilgrims of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the trip to Greece and Holy Mount Athos from August 25 to September 9, 1989, of a group of pilgrims from the Russian Orthodox Church led by His Grace Archbishop Makary of Ivano-Frankovsk and Kolomyia.

RESOLVED: (1) that deep satisfaction be expressed with the pilgrimage made by representatives of the Russian Orthodox Church to Holy Mount Athos, and their visit to St. Panteleimon's Monastery and other Athonite monasteries and holy places in Greece;

(2) that gratitude be expressed to His Beatitude Archbishop Seraphim of Athens and All Hellas for his attention and hospitality to the pilgrims during their sojourn in Greece;

(3) that the assistance and care shown the pilgrims by His Grace Bishop Chrysostomos of Dodona, hegumen of the Penteli Monastery, be noted with gratitude;

(4) that the Holy Koinotes of Holy Mount Athos and Archimandrite Ieremia, Hegumen of St. Panteleimon's Monastery, and the brethren of the cloister, be thanked for their gracious hospitality to the pilgrims.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip to Poland from August 29 to September 3, 1989, as head of the Russian Orthodox Church delegation and their participation in the days of prayer for peace on the occasion of the 50th anniversary of the beginning of World War II held by the organization International Meetings on Men and Religions and the Pax Society.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in acts of peace held in Warsaw and Cracow on the occasion of the 50th anniversary of the beginning of World War II;

(2) that the attention shown the representatives of the Russian Orthodox Church by His Beatitude Metropolitan Vasily of Warsaw and All Poland be noted with gratitude;

(3) that His Eminence Cardinal Jozef Glemp, Primate of Poland, and Zenon Komender, President of the Pax Society, be thanked for their attention to the Russian Orthodox Church delegation;

(4) that His Eminence Metropolitan Filaret's meetings with representatives of various religious and social organizations participating in the prayer for peace, be considered useful.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, on the International Church Study Conference held with the blessing of His Holiness Patriarch Pimen in Moscow on September 5-8, 1989, and devoted to the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church. Representatives of Local Orthodox Churches and other Churches took part in the conference, philosophers and sociologists from theological schools, universities, and scientific institutions of the Soviet Union and other countries.

RESOLVED: (1) that deep satisfaction be expressed with the successful holding and results of the present International Church Study Conference, whose papers and scholarly

theological discussions throw light on different aspects of life of the Russian Orthodox Church in the last 400 years of her historical existence;

(2) that pleasure be expressed that the conference served to consolidate the cooperation of ecclesiastical and secular scholars in preserving the spiritual heritage of our country;

(3) that the materials of the conference be published separately in order that wide ecclesiastical, scholarly and social circles can get acquainted with them;

(4) that cordial thanks be expressed to all the participants in the conference for their most useful contribution to the work of this ecclesiastical forum;

(5) that gratitude be expressed to His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, for organizing and directing the conference;

(6) that gratitude be expressed to His Eminence Metropolitan Filaret of Minsk and Byelorussia and the employees of the Department of External Church Relations he heads, for their labour in preparing and carrying out the conference.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 7th Theological Conversations between representatives of the Roman Catholic and Russian Orthodox Churches which will take place in the Soviet Union on November 19-26, 1989.

RESOLVED: that the following delegates represent the Russian Orthodox Church at the 7th Theological Conversations with representatives of the Roman Catholic Church:

(1) Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine—head of delegation;

(2) Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations;

(3) Metropolitan Yuvenaly of Krutitsy and Kolomna;

(4) Archbishop Kirill of Smolensk and Kaliningrad;

(5) Protopresbyter Vitaly Borovoi, Deputy Head of the Department of External Church Relations, professor at the Moscow Theological Academy;

(6) Archpriest Prof. Vasily Stoikov, Prorector of the Leningrad Theological Academy;

(7) Archpriest Nikolai Novosad of the Ivano-Frankovsk Diocese;

(8) Archpriest Petr Vlodek, Rector of the Kiev Theological Seminary;

(9) A. Buevsky, Executive Secretary of the Department of External Church Relations;

(10) Prof. A. Osipov of the Moscow Theological Academy;

(11) Prof. K. E. Skurat of the Moscow Theological Academy.

HEARD: the information from His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, about the visit of the Russian Orthodox Church delegation comprising permanent members of the Synod: Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; and Metropolitan Yuvenaly of Krutitsy and Kolomna, to Rome and their audience with His Holiness Pope John Paul II on August 25, 1989, and their meeting with the State Secretary of the Vatican Agostino Cardinal Casaroli.

RESOLVED: (1) that the report be acknowledged;

(2) that hope be expressed that the initiative of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod as stated in the letter from His Holiness Pat-

riarch Pimen to His Holiness Pope John Paul II, of August 16, 1989, will serve as a basis for a constructive dialogue and for cooperation between the Russian Orthodox Church and the Roman Catholic Church in order to solve outstanding problems.

HEARD: the report by His Grace Archbishop Aleksandr of Dmitrov, Head of the Education Committee, on the opening of an icon-painting school at the Moscow Theological Academy.

RESOLVED: (1) that the opening of an icon-painting school attached to the Moscow Theological Academy be blessed;

(2) that the Chairman of the Education Committee be charged to submit to the Holy Synod for consideration and confirmation the statute of the icon-painting school.

CONSIDERED: the opening of the Tobolsk Theological Seminary.

RESOLVED: (1) that the opening of the Tobolsk Theological Seminary in Omsk Diocese be blessed;

(2) that Archimandrite Makary Veretennikov, Assistant Rector of the Moscow Theological Academy, be appointed rector of the Tobolsk Theological Seminary;

(3) that the Tobolsk Theological Seminary be under the special care of the Education Committee of the Holy Synod.

HEARD: the report by His Eminence Metropolitan Gedeon of Novosibirsk and Barnaul on the return to the Russian Orthodox Church of St. Aleksandr Nevsky's Cathedral in the city of Novosibirsk and on the permission received to build in the new section of the city a memorial church for the centenary of the founding of the city.

RESOLVED: (1) that the return to the Russian Orthodox Church of St. Aleksandr Nevsky's Cathedral in the city of Novosibirsk and the permission to build a new memorial church for the centenary of the city be perceived with satisfaction;

(2) that His Eminence Metropolitan Gedeon of Novosibirsk and Barnaul be recommended to derive means for the restoration of the cathedral and building of the new church from the diocesan funds.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, Head of the Commission on the Canonization of Saints, on the current results of the work carried out by the commission headed by him.

RESOLVED: (1) that the texts set forth by the commission be approved;

(a) the *Life* of His Holiness Patriarch Tikhon of Moscow and All Russia;

(b) the draft decision of the Holy Bishops' Council on the report of His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna;

(c) the draft act of the Bishops' Council on the canonization of Their Holinesses Patriarchs Iov and Tikhon of Moscow and All Russia;

(d) troparia and kontakia to Sts. Iov and Tikhon and the offices of the canonization of these Patriarchs.

(2) that the reviewed materials, on the question of the canonization of Their Holinesses Patriarchs Iov and Tikhon, be submitted to the Bishops' Council.

At its session on September 29, 1989, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, chairman of the commission on preparation and carrying out of jubilee celebrations for the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

RESOLVED: (1) that the programme of the jubilee celebrations for the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church be accepted and approved;

(2) that the draft agenda of the Bishops' Council be accepted.

CONSIDERED: the preparation and holding of the Bishops' Council Meeting on October 9-11, 1989.

RESOLVED: that as a draft proposal to the council, the following be appointed:

(1) Secretary of the Bishops' Council—His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate;

(2) In the Editorial Commission —

Archbishop Kirill of Smolensk and Kaliningrad,
Archbishop Feodosy of Astrakhan and Enotaevka,
Archbishop Mikhail of Vologda and Veliki Ustyug;
Archbishop Melkhisedek of Sverdlovsk and Kurgan;
Archbishop Aleksandr of Dmitrov;
Bishop Anatoly of Ufa and Sterlitamak;
Bishop Ilian of Kaluga and Borovsk;

(3) For recording the minutes of the council:
Archbishop Irinei of Lvov and Drohobych;
Archbishop Kliment of Serpukhov.

At its session on October 3, 1989, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod on handing over to the Leningrad Diocese part of the monastery and sketes on Valaam enumerated in his report.

RESOLVED: that God be thanked for the renewal of monastic life on the island of Valaam.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad containing the list of names of members of the diocesan clergy who were subjected to repressions with a request that the proceedings for their rehabilitation be instituted.

RESOLVED: that the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad be transmitted to the synodal commission for the study of the materials pertaining to the rehabilitation of the clergymen and laymen of the Russian Orthodox Church subjected to repressions in Soviet times.

HEARD: the petition by His Grace Bishop Konstantin of Pinsk and Brest for superannuation in accord with the Statute of the Russian Orthodox Church (Point 26, Chap. VII).

RESOLVED: (1) that the petition be acknowledged;
(2) that His Grace Bishop Konstantin be requested to continue his episcopal ministry.

HEARD: the report by His Grace Archbishop Aleksandr of Dmitrov, Head of the Education Committee, on the life and activity of the theological schools of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;
(2) that satisfaction be expressed with the increase in the number of theological schools and students — the future servants of the Church.

HEARD: the report by His Grace Archbishop Aleksey of Zaisk, Head of the Economic Management of the Moscow Patriarchate, on the All-Union Conference of the USSR Ecological Fund, held on July 21, 1989, in Moscow which had elected him a board member.

RESOLVED: that the participation of His Grace Archbishop Aleksey of Zaisk, Head of the Economic Mana-

gement of the Moscow Patriarchate, in the work of the USSR Ecological Fund be blessed.

HEARD: the report by His Grace Archbishop Aleksey of Zarsk, Head of the Economic Management of the Moscow Patriarchate, on renaming the workshops of the Moscow Patriarchate and approving the design of the trade mark and sign of high standard.

RESOLVED: (1) that the workshops of the Moscow Patriarchate be named henceforth Art Products Association of the Russian Orthodox Church;

(2) that the designs of the trade mark and high standard sign for articles produced by the Art Products Association of the Russian Orthodox Church be approved.

At its session on October 16, 1989, the Holy Synod, chaired by the **PATRIARCH**,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, Head of the Jubilee Commission on the celebration of the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

(An account of the celebrations is published in this jubilee issue.)

RESOLVED: (1) that, with thanksgiving to the All-Merciful Lord, deep satisfaction be expressed with the success of the celebrations for the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church; that the canonization of their Holinesses Patriarchs Iov and Tikhon be noted with particular spiritual joy; that the prayerful contact with the great shrines in the Dormition Cathedral of the Kremlin be perceived with a feeling of deep veneration;

(2) that deep gratitude be expressed to the leadership of our government for their kind attention to the needs of the Russian Orthodox Church and the necessary assistance in holding the celebrations;

(3) that the Council for Religious Affairs at the USSR Council of Ministers be warmly thanked for its constant and most useful assistance rendered to our Church in the process of preparing and carrying out the celebrations;

(4) that deep gratitude be expressed to the heads and representatives of Churches and religious associations of the Soviet Union who took part in the celebrations and thereby shared with the Russian Orthodox Church in the joy of the event;

(5) that noted with satisfaction be the presence of statesmen, public figures, cultural workers and scholars, and men in other spheres of life in our country, who have accepted the invitation and honoured our celebrations with their presence.

At its session the Holy Synod, chaired by the **PATRIARCH**, in fulfilment of the Bishops' Council's decision to organize the Byelorussian Exarchate,

CONSIDERED: the appointment of the exarch.

RESOLVED: (1) that the Exarch to Byelorussia bear the title Metropolitan of Minsk and Grodno, Patriarchal Exarch to Byelorussia;

(2) that His Eminence Metropolitan Filaret of Minsk and Byelorussia be appointed Exarch to Byelorussia; that the appropriate ukase be issued.

CONSIDERED: the fulfilment of the Bishops' Council decision,

RESOLVED: (1) that His Grace Archbishop Kirill of Smolensk and Kaliningrad be charged with the drawing up of the draft statute on Exarchates of the Russian Orthodox Church;

(2) that His Grace Archbishop Aleksandr of Dmitrov, Head of the Education Committee, be charged with stating the basic points of the reorganization of the theological

schools and submit them in December of the current year for preliminary consideration by the Holy Synod;

(3) that His Grace Archbishop Kirill of Smolensk and Kaliningrad submit the draft charter of the theological schools of the Russian Orthodox Church by the same time;

(4) that the Holy Synod Commission on Publishing and Ecclesiastical Press be formed with the following members:

Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine—head;

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department;

Archbishop Ioann of Kuibyshev and Syzran;

Archbishop Irinei of Lvov and Drohobych;

Bishop Antony of Vilno and Lithuania;

Bishop Vladimir of Kishinev and Moldavia;

Bishop Aleksandr of Daugavpils, Vicar of Riga Diocese;

Archimandrite Stefan Korzun, Rector of the Minsk Theological Seminary,

Prof. A. I. Osipov of the Moscow Theological Academy—secretary of the commission,

Archpriest Vasily Stoikov of the Leningrad Theological Academy,

Archpriest Iliya Karlinov of the Cheboksary Diocese.

According to the council decision, responsibility is to be placed on this commission for the compilation of subject matter to be printed, determination of corresponding priorities within the framework of existing possibilities, and their realization by the Publishing Department; the quickest reorganization of the publishing work is to be considered of special importance to the Church in general.

(5) that the Liturgical Commission be formed of the following:

Metropolitan Nikodim of Kharkov and Bogodukhov—head;

Archbishop Melkhisedek of Sverdlovsk and Kurgan;

Bishop Afanasy of Perm and Solikamsk;

Archimandrite Matfei Mormyl of the Trinity-St. Sergy Lavra;

Hegumen Andronik Trubachev of the Moscow Theological Academy—Secretary of the commission;

Archpriest Vladimir Kucheryavy of the MTA;

Archimandrite Makary Veretennikov, Rector of the Tobolsk Theological Seminary;

Archpriest Igor Mazur of the LTA;

The chairman of the commission is to be empowered to employ necessary specialists.

(6) that, in accordance with the decision of the Bishops' Council on improving financial discipline and book-keeping on all levels of ecclesiastical activity (parochial, monastic, diocesan, synodal institutions, and central), financial accounts be submitted according to the attached form;

(7) that the Economic Management of the Moscow Patriarchate be charged with providing in the nearest future the necessary ecclesiastical equipment to the parishes of the western dioceses of the Ukrainian Exarchate as well as to the newly opened cloisters and parishes of the Moscow Patriarchate;

(8) the Synod examined, at the request of the Bishops' Council, letters of appeal addressed to the council:

(a) entrust the chancellor of the Moscow Patriarchate to study together with the ruling bishops the problematic questions pertaining to the registration of new communities in places indicated in the written appeals;

(b) entrust the chancellor to study together with His Grace Archbishop Iov of Zhitomir and Ovruch the possibility of reviving monastic life at the Ovruch monastery;

(c) invite to the next session His Grace Bishop Ilian to report on the state of affairs in the Kaluga Diocese;

(d) commission His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna to inform a member of the clergy of his diocese, Father Gleb Yakunin, who sent in a letter written on behalf of some clergymen and laymen, of the stand of the Holy Synod in relation to the questions raised in the letter;

(e) the appeals of two clerics of the Pskov Diocese be handed for written response to His Grace Archbishop Vladimir of Pskov and Porkhov.

HEARD: the report of His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the visit of the ecumenical delegation of the Churches of Leningrad headed by him to Seattle, USA, at the invitation of the Council of Churches of Greater Seattle, from September 15 to 25, 1989.

RESOLVED: (1) that the work of the Russian Orthodox Church representatives on the ecumenical delegation of the Leningrad Churches headed by His Eminence Metropolitan Aleksy of Leningrad and Novgorod which visited Seattle, USA, within the framework of the programme of friendship between Leningrad and Seattle Churches be approved;

(2) that deep gratitude be expressed to the heads of Churches in Seattle, for their attention and hospitality to the delegation from Leningrad;

the Mayor of Seattle, for proclaiming the days from September 14 to 24, 1989, a Week of Friendship between the Churches of Leningrad and Seattle in honour of the ecumenical delegation from Leningrad;

the Council of Churches of Greater Seattle for organizing and supporting the programme of friendship between the Churches of Leningrad and Seattle;

the manager of the friendship programme and all those

who took part in the preparation and carrying out of the interesting programme for the stay in Seattle of the Leningrad delegation.

(3) that the development of friendly contacts between the churches of Leningrad and Seattle be welcomed and the undoubted usefulness of upholding and deepening contacts between the church people of both cities be noted.

At its session on October 19, 1989, the Holy Synod, chaired by the PATRIARCH.

CONSIDERED: the summoning of bishops for the winter sessions of the Holy Synod in 1989/1990.

RESOLVED: that for participation in the 1989/1990 winter sessions of the Holy Synod the following bishops be summoned:

Archbishop Simon of Ryazan and Kasimov;
Archbishop Varlaam of Volyn and Rovno;
Archbishop Irinei of Lvov and Drobych;
Bishop Amvrosy of Ivanovo and Kineshma;
Bishop Serafim of Penza and Saransk.

PIMEN, Patriarch of Moscow and All Russia
MEMBERS OF THE HOLY SYNOD:

*FILARET, Metropolitan of Kiev and Galicia,
Patriarchal Exarch to the Ukraine,
ALEKSY, Metropolitan of Leningrad and Novgorod,
FILARET, Metropolitan of Minsk and Byelorussia,
YUVENALY, Metropolitan of Krutitsy and Kolomna
GEDEON, Metropolitan of Novosibirsk and Barnaul
SERAPION, Metropolitan of Tula and Belev
NIKOLAI, Archbishop of Gorki and Arzamas
PIMEN, Archbishop of Saratov and Volgograd
ANTONY, Archbishop of Chernigov and Nezhin
VLADIMIR, Metropolitan of Rostov and Novocherkassk,
Chancellor of the Moscow Patriarchate.*

Meeting with Pope John Paul II

While in Rome the Russian Orthodox Church delegation, comprising the permanent members of the Holy Synod headed by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, had an audience with Pope John Paul II at his summer residence in Castel Gandolfo on August 25, 1989.

The delegation which included Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Metropolitan Yuvenaly of Krutitsy and Kolomna, arrived in Rome to thank His Holiness the Pope for the participation of the Roman Catholic Church high representatives in the celebration of the Millennium of the Baptism of Russ. The metropolitans conveyed to the Pope a personal letter from His Holiness Patriarch Pimen. During their conversation the representatives of the Russian Orthodox Church and His Holiness Pope John Paul II spoke of deepening relations between the two Churches. The Orthodox side drew attention to the fact that in this process of definite difficulty was the Uniate problem in the USSR.

On the same day the delegation was received by the State Secretary of the Vatican, Agostino Cardinal Casaroli.

The delegation was met and shown cordial hospitality by Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity, Fr. Pierre Duprey, secretary of the secretariat, and his assistant, Fr. Salvatore Scribano.

Church Celebrations

Devoted to the Establishment of the Patriarchate

Church celebrations devoted to the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church were held from October 7 to 14, 1989. The celebrations were timed to coincide with the Feast of St. Sergy, the Hegumen of the Land of Russia. On Saturday, October 7, there arrived in Moscow over 300 participants in the festivities—hierarchs, representatives of the clergy and laity from all the dioceses in the USSR and abroad, the superiors, monks and nuns from monasteries and convents, envoys from theological schools, employees of synodal institutions, as well as heads of foreign representations.

On that day, on the eve of St. Sergy's Day, Small Vespers with Akathistos to St. Sergy was held in all the churches of the Trinity-St. Sergy Lavra; followed by All-Night Vigil. The services were attended by the participants in the festivities.

On the following day, Divine Liturgy was celebrated in the churches of the Lavra by the hierarchs of our Church assisted by guests and monks in Holy Orders. The Late Liturgy was led—in the Trinity Cathedral by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate; in the Dormition Cathedral by Metropolitan Aleksy of Leningrad and Novgorod; in the Refectory Church of St. Sergy by Archbishop Theodosius of Tokyo, Metropolitan of All Japan; in the Academy Church of the Protecting Veil by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine. After the Communion Verse in the Dormition Cathedral where the greatest number of worshippers gathered, the sermon about the two Primates of All Russia, who were to be canonized by the Bishops' Council—Their Holinesses Iov and Tikhon—was preached by Hegumen Andronik of the Lavra.

After the Liturgy, a festal moleben was held in the Lavra square by an assembly of hierarchs and clergy.

On the day of the festivities, His Holiness Patriarch Pimen also arrived at the Trinity Lavra; he attended Divine Liturgy and received Holy Communion in the domestic chapel of the Patriarchal chambers. After the festal moleben, His Holiness Patriarch Pimen, according to tradition, went out on the balcony and congratulated the multitude of pilgrims gathered on that day in the cloister of St. Sergy on the feast and invoked God's blessing upon them.

A festive dinner was served at the Moscow Theological Academy for the participants in the solemnities in honour of the 400th anniversary of the establishment of the Patriarchate in Russia.

On Monday, October 9, in the Patriarchal and Synodal Residence at the Monastery of St. Daniel in Moscow, the Bishops' Council of the Russian Orthodox Church began its work; it was opened by His Holiness Patriarch Pimen. Each day the work began with Divine Liturgy celebrated in the Domestic Chapel of All the Saints Who Shone

Forth, in the Land of Russia. At the first sessions Yu. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, greeted the participants on behalf of the Soviet Government. Participating in the work of the Council were 73 bishops as well as the Primate of the Autonomous Orthodox Church of Japan, Metropolitan Theodosius of Tokyo and All Japan. Four hierarchs—Khryzostom of Irkutsk, Konstantin of Pinsk, Longin of Düsseldorf and Serafim of Zürich, were absent for good reasons.

In the presidium of the Council were all the permanent members of the Holy Synod.

The main report on the first day of the Council's work was delivered by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine. An account of the work of the synodal commission on the canonization of saints and on the forthcoming canonization of Their Holinesses Patriarchs Iov and Tikhon was given by the chairman of the commission, Metropolitan Yuvenaly of Krutitsy and Kolomna. A discussion followed during which it was noted that the canonization of Patriarch Tikhon was timely and extremely important as a revelation of the sanctity of the first Primate of the Russian Orthodox Church after the re-establishment of the Patriarchate, whose ministry took place in times crucial for the Church. It was stressed that the process of canonization had nothing to do with political sympathies or antipathies.

Patriarch Tikhon is a model of the Church's helmsman who stood on strictly canonical positions and consistently followed in his ecclesiastical activities the principle of non-interference in politics, in the confrontation of political forces. Patriarch Tikhon is truly a succourer of the Land of Russia before the Face of God. He boldly sought God's ways for the Church in the new historical conditions and bore his patriarchal cross to the very end. The canonization of His Holiness Patriarch Tikhon today is another step towards communion with all the Orthodox Russians in diaspora, who revere him as an intercessor before the Throne of God. Special gratitude in connection with this canonization was conveyed to the Council by Archbishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, on behalf of His Beatitude Metropolitan Theodosius of Washington and All America, because Patriarch Tikhon was one of the Apostles of Orthodoxy on the American Continent. Archbishop Mikhail of Vologda and Veliki Ustyug shared his reminiscences of how the Orthodox people had welcomed His Holiness Patriarch Tikhon in Petrograd, showing deep respect and reverence for the personality of the Patriarch. A unanimous opinion was also expressed of the need to canonize as soon as possible Archpriest Ioann Sergiev of Kronshtadt, who is widely venerated by Orthodox Christians.

After Metropolitan Yuvenaly read out the Council Act on the Canonization of Their Holinesses Patriarchs Iov

and Tikhon, the Bishops' Council unanimously adopted the resolution to include these men of God in the menologion of the Russian Orthodox Church.

In the afternoon, at the Trinity Cathedral of St. Daniel's Monastery the order of canonization of the newly glorified saints was led by His Holiness Patriarch Pimen. Upon conclusion of the last panikhida for Their Holinesses Iov and Tikhon, the icons of these saints were borne into the cathedral, then the Act of the Bishops' Council was read out and the first moleben to these new Russian saints held. The order of canonization was attended by the members of the Bishops' Council, the participants in the celebrations and numerous worshippers who had come to the cloister to take part in the Church solemnity. Then all the participants in the festivities proceeded to the Monastery of the Don Icon of the Mother of God in whose church is the tomb of His Holiness Patriarch Tikhon. Metropolitan Filaret of Kiev and Galicia said a moleben before the tomb with the holy relics of the saint. All the participants in the festivities and the worshippers in general paid homage to St. Tikhon whose place of repose had always attracted crowds of pious Orthodox Christians.

At the evening session, Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, reported on the present life and problems of the Church. It was followed by a fruitful and lively discussion in which the following hierarchs took part: archbishops—Vladimir of Pskov and Porkhov, Pimen of Saratov and Volgograd, Platon of Yaroslavl and Rostov, Makary of Ivano-Frankovsk and Kolomyia, Ioann of Kuibyshev and Syzran, German of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Mikhail of Vologda and Veliki Ustyug; Kirill of Smolensk and Kaliningrad; bishops—Anatoly of Ufa and Sterlitamak; Evgeny of Tambov and Michurinsk; Archbishop Yuvenaly of Kursk and Belgorod; Bishop Antony of Vilna and Lithuania, and Metropolitan Yuvenaly of Krutitsy and Kolomna. The speakers dwelt on new phenomena in the life of the Church, discussed ways of overcoming difficulties, as well as the utilization of the new opportunities to enliven parish life, the organization of publishing and economic activities on a diocesan level, the development of spiritual and enlightening work in church communities, as well as outside churches—wherever the living word of the Church is welcome. Discussed were questions of regulating financial accounts, of participation in charitable funds, and of pensions for the clergy and other employees of the Church.

Those present heard with great interest the report of Archbishop Makary of Ivano-Frankovsk and Kolomyia who spoke of the life of his diocese. For the Orthodox believers of his diocese perceived a great ecclesiastical event was the blessing of the locally revered Goshevo Icon of the Mother of God. The blessing took place on August 20, 1989, in the city square of Ivano-Frankovsk which was crowded with a multitude of worshippers. Then a procession with the icon proceeded along the main road to Mount Yasnaya which is 80 kilometres away from the city. All along the way the icon was met by inhabitants of villages, children, and clergy of village churches. The first 15 kilometres of the way was led by Archbishop Makary; thousands took part in the procession. When they reached Mount Yasnaya, Divine Liturgy was celebrated under the open sky; it was attended by approximately 50,000 people. The solemn ceremonies and conciliar prayers of thousands of believers are manifestations of the new approach to the life and activities of the Church on the part of the state authorities. With the blessing of Archbishop Makary, a wall calendar in the Ukrainian language (100,000

copies), and a short prayerbook in Ukrainian with catechetical information (57,000 copies) were printed in 1988, and a short catechism is being prepared for the press.

On October 10, at the morning session, the situation in Western Ukraine and Byelorussia was discussed in connection with the activation of the Ukrainian Catholics-Uniates, as well as the movement of the 'Ukrainian Autocephalists'. Speeches were made by Metropolitan Filaret of Kiev and Galicia, Metropolitan Filaret of Minsk and Byelorussia, and other members of the Council. They spoke of the need to develop the national culture and language, particularly the Ukrainian and Byelorussian, in conformity with the wishes of the believers so that the services and sermons might be conducted in their own national languages.

The translation of the New Testament into Byelorussian and the blessing to use it, if parishioners desired it, at divine services have been positively assessed.

A desire was expressed also that there be more bishops at Exarchates and that they be chosen from among the local clergy to strengthen ties between the flock and their archpastors.

A report on the present state of the theological education and the need for reforms in this sphere was delivered by Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Chairman of the Education Committee. After the discussion that followed, the Council heard the report of Archbishop Aleksy of Zaisk, Chairman of the Economic Management. They also listened on that day to the reports of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, and Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the work of the synodal institutions they head.

The session on the last day of the Bishops' Council's work, October 11, was mainly devoted to the adoption of documents. On that day papers were read by Archbishop Kirill of Smolensk and Kaliningrad on the theme: "Church and Society" and Metropolitan Aleksy of Leningrad and Novgorod on the peacemaking of the Russian Church. Broached during the discussions were questions of diakonia, i. e. works of charity and mutual help in the parishes, as well as of the social service of the Church, the moral influence of the clergy and believers upon society, the development of conciliar life, and the necessity of preserving the purity of the Orthodox Faith.

In conclusion, His Holiness Patriarch Pimen delivered a speech addressed to the members of the council.

In the days when the Bishops' Council was held the clergymen and laymen representing the dioceses of the Russian Church at the celebrations of the 400th anniversary of the establishment of the Patriarchate were able to get acquainted with the ecclesiastical and cultural life of Moscow—they visited churches in the city, the Kremlin cathedrals, and attended theatre performances. On Tuesday, October 10, the participants in the celebrations made a pilgrimage to the Optina Hermitage, the reviving centre of monastic life, with which the names of many eminent Russian ascetics and cultural leaders of the last century are connected.

On Thursday, October 12, in the morning, a gala meeting devoted to the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church was held in the "Rossia" State Central Concert Hall. On the presidium were members of the Holy Synod, heads and representatives of Churches and religious associations in the USSR, the deans of the Orthodox Church metochia in the USSR, as well as V. Zakharov, Vice-Chairman of the RSFSR

Council of Ministers, Yu. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, and representatives of the public.

Opening the meeting, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, read out the message from His Holiness Patriarch Pimen. Then His Eminence read his paper entitled: "The 400th Anniversary of the Establishment of the Patriarchate in the Russian Orthodox Church."

Greetings and congratulatory speeches were delivered by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia; V. Tereshkova, Chairwoman of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries; Sheikh Yusupkhan Shakirov, Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; Bishop Niphon of Philippopolis, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Metochion in Moscow; writer A. Likhanov, Chairman of the Board of the V. I. Lenin Children's Fund; Bishop Anania Arabadzhian of the Armenian Apostolic Church, who read the address of the Supreme Patriarch and Catholicos of All Armenians, His Holiness Vasken I; Archimandrite Theodoros, Dean of the Alexandrian Metochion in Odessa, who read the congratulatory letter from His Beatitude Pope and Patriarch of Alexandria and All Africa, Parthenios III; A. Bychkov, General Secretary of the All-Union Council of Evangelical Christians-Baptists; Archimandrite Gavriil, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Dean of the Bulgarian Metochion in Moscow; I. Egorov, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Bishop Harald Kalnins, Head of the German Evangelical-Lutheran Church in the USSR, who greeted the assembly on behalf of the Evangelical Lutheran Churches of the Baltic republics; and A. Eliseev, Chairman of the Rodina Society for Cultural Ties with Compatriots Abroad.

The speakers spoke of the importance of the Russian Church in consolidating unity of all Orthodoxy; of the active part played by ecclesiastical leaders in the confirmation of moral values and in the creation of a benevolent atmosphere of cooperation, in international relations; of mutual respect and joint patriotic service and peacemaking which characterize the relationship of the Russian Orthodox Church with other Churches and religious associations in our country. The writer, Albert Likhanov, said that the role of the Russian Church in the history of Russia was great indeed: the Church in the past not only maintained cultural traditions and laid the spiritual foundation of national life, but in the years of unlawful repressions and militant atheism, it displayed courage and remained true to her calling, which was manifested so vividly in the life and activity of Patriarch Tikhon—a genuine great martyr of Orthodoxy. "We place our trust in the eternally constant primal truths which proceed from the bosom of the Church—magnanimity, benevolence, and charity," said the speaker. "The history of our people is indivisibly bound with the Church," noted Cosmonaut A. Eliseev. He called to exert every effort to eliminate everything in our life which obstructs the exercise of freedom of conscience.

Metropolitan Vladimir of Rostov and Novocherkassk spoke about the ecclesiastical celebrations taking place and the Bishops' Council just over. The Council's decisions, he stressed, testify again that the Church never separated herself and by her nature cannot stay apart from society or the people.

In the afternoon on October 12, there was a press

conference at the Publishing Department of the Moscow Patriarchate, at which the work of the Bishops' Council was summed up. Taking part in the press conference were metropolitans — Filaret of Kiev and Galicia, Yuvenaly of Krutitsy and Kolomna, and Vladimir of Rostov and Novocherkassk. Special attention was given at the press conference to the question of the attitude of the Russian Orthodox Church to the so-called Ukrainian Catholic Church.

In the evening, a charity concert of religious music was given in the "Rossia" Concert Hall.

In the morning of October 13, all the participants in the jubilee festivities attended the divine service held in the Dormition Cathedral of the Moscow Kremlin. Over seventy years have passed since the last prayers and church singing resounded under the vaults of this ancient cathedral, which personifies Holy Russia, and in which repose the holy relics and remains of the Patriarchs of the Russian Church, right from St. Petr. And now, during the celebrations of the 400th anniversary of the establishment of the Patriarchate and the canonization of two Primates of All Russia, His Holiness Patriarch Pimen, the episcopate, clergy and laity, representatives of all the dioceses, monasteries, convents and theological schools of our Church, gathered together in the Dormition Cathedral of the Kremlin to offer thanks to God for all His blessings, and to invoke the names of all the saints who shone forth in our land and ask their intercession for those now living.

At 10 a. m. His Holiness Patriarch Pimen of Moscow and All Russia arrived and was met with "Glory". With the blessing of His Holiness the Patriarch the lity and moleben on the solea were led by Metropolitan Yuvenaly of Krutitsy and Kolomna; he was assisted by Protopresbyter Matfei Stadnyuk, Archpriest Pavel Nedosekin, and Protodeacon Sergy Strigunov. Before the service, the altar of the Dormition Cathedral was consecrated. The choir of the Trinity-St. Sergy Lavra sang conducted by Archimandrite Matfei. With "one mouth and one heart" all those gathered in the cathedral prayed for the repose of the souls of the departed "Primates of the Russian Church, of eternal memory—Their Holinesses Patriarchs Filaret, Ioasaf, Iosif, Nikon, Ioasaf, Pitirim, Ioakim, Adrian, Sergy and Aleksey; Their Eminences and Graces metropolitans, archbishops, bishops; presbyters, deacons and laymen, the builders and rulers of Holy Russia and all who stood in power, and had charge over the immaculacy of the Faith and who governed diligently the Lord's people with faith in the Christian Law, for the Orthodox Church and the Christian Faith; who worked, shed their blood, and gave their life for Holy Russ, who died in the internecine wars, in dungeons, and otherwise oppressed by calamities; soldiers and officers who fell on battlefields; our forefathers, fathers and mothers, brothers and sisters who have passed away in the hope of resurrection and life eternal, and all our kin."

During the moleben, the officiating hierarchy read the Gospel words of the Lord about one flock and One Shepherd, calling again upon all the children of the Church to guard the unity of the Holy Church, whose symbol is His Holiness the Patriarch of All Russia. "Look down upon Thy vineyard, the Holy Church and our Motherland, offering to Thee like a magnificent fruit of salvatory sowing of Thy words, the images of the saintly and newly canonized Patriarchs of All Russia, Iov and Tikhon," sounded the prayer addressed to the Holy and Life-Giving Trinity. "Accept our prayers and works for the increase of love among all the people of

this world; protect our country, make wise our leaders, give comfort and gladness to all..."

At the end of the moleben, His Holiness Patriarch Pimen congratulated everyone present on the solemn day and bestowed his primatial blessing upon the congregation. On the cathedral porch, His Holiness Patriarch Pimen also congratulated the assembled Muscovites. The participants in the jubilee festivities paid homage to the relics of the Moscow hierarchs reposing in the Dormition Cathedral and kissed the icons of the newly canonized Patriarchs of All Russia.

Then all the participants in the festivities led by His Holiness Patriarch Pimen proceeded to the Aleksandrovsky Garden where they laid a wreath at the tomb of the Unknown Soldier by the Kremlin wall and sang "Eternal Memory".

On October 13, in the afternoon, a group of the participants in the jubilee festivities were received in the Grand Kremlin Palace by A. Lukianov, Vice-President of the USSR Supreme Soviet. A. Lukianov in his greeting emphasized that an essential element of the law-governed state now being created was the implementation of real freedom of conscience for all citizens. In his response, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, thanked

A. Lukianov for the reception and expressed support for the processes of perestroika and democratization in all spheres of the life of society taking place at the initiative of the leadership of our country, and wishes that the State-Church relations further normalize and develop.

That same day at the House of Receptions, there was a reception given, on behalf of the USSR Government, by the Council for Religious Affairs at the USSR Council of Ministers, in honour of the participants in the festivities, at which the guests were greeted by the Chairman of the Council, Yu. Khristoradnov.

In the evening, on the eve of the Feast of the Protecting Veil of the Mother of God, the participants in the celebrations attended All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On the feast day itself, the Divine Liturgy and the moleben to the newly canonized Sts. Iov and Tikhon were conducted in the Patriarchal Cathedral by members of the Holy Synod of the Russian Orthodox Church.

The Church festivities devoted to the 400th anniversary of the establishment of the Patriarchate concluded with a banquet given for the participants and guests at the Residence of the Patriarch and the Holy Synod at the Monastery of St. Daniel.

A. KYRLEZHEV

Hegumen DIMITRY Drozdov Nominated and Consecrated Bishop of Polotsk and Vitebsk

By a decision of His Holiness Patriarch Pimen and the Holy Synod of July 6, 1989, Hegumen Dimitry Drozdov has been appointed to the See of Polotsk and Vitebsk.

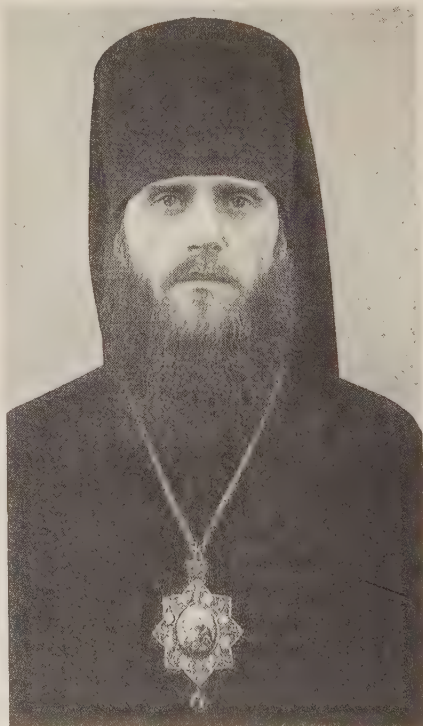
The nomination was conducted on July 22, 1989, in the Minsk Cathedral of the Holy Spirit after All-Night Vigil by: His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East, Metropolitan Filaret of Minsk and Byelorussia; archbishops: Maksim of Mogilev and Mstislavl, and Valentin of Vladimir and Suzdal; bishops: Gabriel of Larissa (Antiochene Patriarchate), the Exarch to Australia and New Zealand, Konstantin of Pinsk and Brest and Nifon of Philippopolis, the Representative of the Patriarch of Antioch to the Patriarch of Moscow.

During the service Hegumen Dimitry delivered an oration:

"Your Beatitude,

"Your Eminences and Your Graces, Archpastors wise-in-God,

"In this sacred hour I am standing before you in profound trepidation, having been called by God's will through the decision



of His Holiness Patriarch Pimen of Moscow and All, Russia and the choice of the Holy Synod of the Russian Orthodox Church to episcopal service.

"I recall at this time with pro-

found emotion and a sense of my unworthiness the words of St. Paul the Apostle addressed to his disciple, Apostle Titus: *A bishop must be blameless, as the steward of God... holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers* (Tit. 1.7.9). A bishop must be the rule of faith and an image of humility, patience and abstinence. Do I possess any of these qualities? For an archpastor must be distinguished, above all, by his own pure life, he must be holy, having no part in evil, and blameless, *separate from sinners* (Heb. 7.26). Can I boast of my profound knowledge of the true word to the extent that this knowledge would give me the strength not only to fulfil the teaching of Christ, but also to edify others *by sound doctrine* being always concerned about keeping the purity of faith which is the first and foremost duty of every bishop?

"Analysing my own life and thinking it through, I become aware of my own unworthiness,



ST. ANDREI RUBLEV

*An icon with the scenes from the saint's Life.
Painted by Irina Vatagina, 1982*



The Moscow Monastery of Our Saviour built by St. Andronik. Refectory Church of St. Michael the Archangel. The necropolis of the monastery after excavations

THE FEAST DAY OF ST. ANDREI RUBLEV
(see article in this issue)



The Cathedral of Our Saviour

**THE FEAST DAY
OF ST. ANDREI RUBLEV**

(see article in this issue)



Revival of liturgical life in the ancient Cathedral of Our Saviour. Archimandrite Tikhon, Father Superior of St. Daniel's Monastery celebrating the first Divine Liturgy

The Great Entrance





Moleben
at St. Andrei's
grave place



Round Table conference dedica-
ted to St. Andrei Rublev was
held in the cloister museum,
named after the saint. Father
Aleksandr Saltykov, an MTA&S
teacher at the Chair of Church
Archaeology and senior re-
searcher of the museum,
speaking



Russian Orthodox delegation was solemnly met at the Pope's summer residence in Castel Gandolfo



Mutual greetings. Metropolitan Filaret of Kiev and Galicia, head of the delegation and Pope John Paul II. In the centre — Johannes Cardinal Willebrands



Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Yuvenaly of Krutitsy and Kolomna being received in audience by Pope John Paul II



Memorable photo

THE PATRIARCHAL PARISHES IN CANADA



August 2, the Feast of St. Elijah the Prophet. Moleben with the blessing of water on the occasion of the patronal feast in the parish of Pakan

Archpriest Mikhail Kit holds classes with the parishioners of St. Barbara's Cathedral in Edmonton



Bishop Nikolai of Orekhovo-Zuevo, Administrator of the Patriarchal Parishes in Canada, and Archpriest Mikhail Kit, secretary of the Diocesan Administration among the participants in the Christmas party in the parish of Nisku





His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East, and the hierarchs who took part in the consecration of Bishop Dimitry (extreme left)

human weakness and fail to find the good works that would justify myself.

"The heartening thought in my doubts is that *the strength of God is made perfect in weakness* (2 Cor. 12.9).

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit (Jn. 15.16). Therefore I firmly trust that through the laying on of your hands the grace of the Holy Spirit would descend upon me and fortify me for the great service for the Church of God, helping me to be worthy of the dignity into which I have now been called. I trust without any doubt that He Who is calling me to this service will also give me the strength to be the instrument of salvation of human souls.

"Having steadfast hope for the omnipotent help of God, I also pin my hopes on the intercession

of the Mother of God of which I have been aware all my life. In Her holy Zhirovitsy cloister I received as a youth the blessing and recommendation from the late Metropolitan Antony to enroll into the Moscow theological schools, and now in the same Zhirovitsy cloister my archpastoral consecration is taking place with the blessing of His Eminence Metropolitan Filaret.

"My student years passed in the Abode of the Life-Giving Trinity under the protection of the Mother of God. There I also took monastic vows. There, in the Academic Church of the Protecting Veil of the Mother of God I was ordained hierodeacon, and then hieromonk. In the cloister of Abba Sergy I spent many years fulfilling various monastic obediences.

"There I partook of the joyous meals of admonitions and edifications, filled with profound

wisdom and stemming from the vast experience and spirituality of the startsy and brethren of the cloister, always brimming with love and grace, from whom I received spiritual joy and consolation. The main conclusion which I have drawn for myself from these years in the cloister is that the basis of spiritual act consists in constant self-improvement.

"Being a Byelorussian, it is especially important for me that my election took place on the eve of the Feast of the Synaxis of Byelorussian Saints and that it has pleased Divine Providence that I should serve in the archpastoral rank in Byelorussia.

"I can attest with joy that I have always had a particular attraction to the saints of my Byelorussian motherland. I have learned a lot from the sermons of St. Kyrill the Bishop of Turov, and Archbishop Georgy of Konissa. A profound trace in my soul has been left

by the "Diarush" of the Holy Martyr Afanasy of Brest whose *Life*, just as the *Life* of another Holy Martyr—Gavriil of Belostok, I knew from my childhood. And the Orthodox Princess St. Evfrosinia of Polotsk has always been in our family an example of prayer, diligence and humility.

"Relying upon the mercy of God, I set now with confidence to work for the benefit of the Church of Christ and my native country.

At the same time I am aware and afraid of the great responsibility before God of being a shepherd of the Church established by Christ, *which He hath purchased with His own blood* (Acts 20.28).

"Aware of my weakness, I bow down before the inscrutable ways of Divine Providence in the hope that the Lord would, not according to my deeds, but solely through His mercy fortify my feeble strength by His grace which *healeth that which is infirm and completeth that which is wanting*.

"I trust that the prayer and intercession of the Heavenly Queen, the Saints of Byelorussia and all Saints would help me to traverse the road of my archpastoral service in a worthy and salvific manner.

"It was quite unexpected for me that my archpastoral consecration would be led by the Primate of the Ancient Apostolic Church, His Beatitude Ignatios IV, the Patriarch of Antioch the Great and All the East. I regard this as a great honour and joy.

"Your Beatitude, the hierarchs of God, I beg and entreat you: offer up your holy prayers that I might set an example to the faithful by word, by life, by love, by faith, purity and humility (I Tim. 4. 12), that I might stand unashamed before the Throne of God and inherit Life Eternal together with the chosen ones and giving glory to All-Gracious God. Amen."

* * *

On July 23, 1989, the 5th Sunday after Pentecost, at Divine Liturgy in the Dormition Cathedral of the Zhirivitsy Monastery

of the Dormition, His Beatitude Patriarch Ignatios and the venerable archpastors who had taken part in the nomination, consecrated Hegumen Dimitry the Bishop of Polotsk and Vitebsk.

After the Liturgy, Metropolitan Filaret presented to him the archpastoral crozier and said:

"Beloved brother in Jesus Christ, Your Grace Bishop Dimitry,

"According to Divine providential will and through the laying on of our archpastoral hands you have now joined the assembly of bishops of the Orthodox Church and have thus taken upon yourself the great pledge to be the *steward of Divine Mysteries*.

"With profound joy I now felicitate you on this most auspicious event in your life and offer cordial congratulations on behalf of the fellow archpastors who have taken part in your consecration and on my own behalf, as well as on behalf of the concelebrating clergy and all the laymen who have joined us in prayer.

"I specially note that the celebration of Divine Liturgy and your episcopal consecration was led by the Primate of the Holy Church of Antioch, His Beatitude Patriarch Ignatios IV. This event will be inscribed in the history of our Local Churches as a God-blessed act of fraternal relations between their Primates—His Beatitude Patriarch Ignatios IV and His Holiness Patriarch Pimen.

"As we present to you this archpastoral crozier, we should, in keeping with the hallowed tradition, exhort you before you embark upon the responsible and difficult road of your new exploit.

"According to Divine will and the decision of the Supreme Authority of the Russian Orthodox Church you have been appointed to the See of Polotsk, and I am confident that the saints of God and protectors of the land of Byelorussia, where you spent your childhood and youth, will intercede for you with their prayers before the Lord.

"Recalling them and invoking their assistance, always remember

that every archpastor must follow the example of saints in being 'a true guardian of the Apostolic tradition, a steadfast pillar and teacher of Orthodoxy' always safeguarding and championing the purity of the Orthodox faith. As the light of the world and the salt of the earth (Mt. 5. 13-14) you must preach the Gospel of God's Kingdom and safeguard faith undamaged.

"Since youth you have been called to the service of the Holy Church and the love of the Lord helped you to study well at the Moscow theological schools under the protection of the Life-Giving Trinity. There, within the walls of the Trinity-St. Sergy Lavra, you took your monastic vows and were professed, fulfilling to this day monastic obediences like other monks of the cloister of Abba Sergiy.

"From your own experience of pastoral service you know of the difficult road of the pastor and that is why you have confessed to us your fear before the loftiness of archpastoral service and your weakness. But we trust and we know that your archpastoral calling has been from the Lord, because *no man taketh this honour unto himself, but he that is called of God, as was Aaron* (Heb. 5. 4).

"Always remember that the Holy Hegumen of the Russian land shall not forsake you in your new archpastoral labours, will be your protector and guide in all your initiatives. Today, being far from his cloister, you must, just as before, always turn to him in prayer, because prayer knows no distances and has the power to fortify, encourage and counsel in the hour of trial.

"Great is the responsibility of episcopal service. As an archpastor in the Church of Christ, a bishop must be ready to bear witness for the flock entrusted to him. With his fellow hierarchs he must work to promote the honour and dignity of Holy Orthodoxy before the whole world.

"Responsibility presupposes many obligations on your part.

First of all, a bishop must recognize himself as a faithful labourer in the vineyard of Christ, setting an example to his flock with his dedicated service. A bishop must be a teacher, praying incessantly for the Church of Christ, and a solicitous and loving father of the children of the Church entrusted to him.

"Take special care to tend your flock in a manner pleasing unto God, because dealing with various matters we are often guided by human wisdom which is often far from the will of God. Do not take hasty decisions, always pinning your hopes on God's help, seek it in prayer, fortify yourself through the prayerful intercession of the All-Pure Mother of God with the Saints of God who pray on our behalf.

"In your service do not forget to educate believers to be exemplary citizens of our great Motherland, urge them to fulfil in good faith their civic, public and family duties, to contribute with their honest work to the prosperity and might of our country of

which all of us are the sons and daughters.

"Finally, the confession and vows given by you today oblige you to engage in constant prayer and perform numerous exploits, being always ready to experience hardships, sorrows and trials so that you might *not be moved by these afflictions* (1 Thess. 3.3). Always remember the words of the Lord addressed to St. Paul: *my strength is made perfect in weakness* and of the Apostle himself: *when I am weak, then am I strong* (2 Cor. 12. 9-10). Therefore do not lose courage before difficulties which stand in the way of all who bear witness to the truth of Christ. May the grace-bestowing help of God, the protection of the Most Holy Mother of God and the prayerful intercession of your Heavenly Patrons—Sts. Minna, Dionisy and Simeon, the Bishops of Polotsk be always with you and fortify you in all the days of your life.

"And now, after the example of the Good Shepherd Who tends His sheep in a good pasture

(Ezek. 34.14), accept this crozier from the right hand of the heir of the great hierarchs of the Holy Church of Antioch, and, bestowing a blessing upon the people of God who have prayerfully shared in your archpastoral consecration, set to perform the lofty obedience placed upon you to the glory of our Lord Jesus Christ, to the good of His Holy Church and for the benefit of our Motherland. Amen."

* * *

Bishop Dimitry (secular name Nikolai Grigoryevich Drozdov) was born on January 22, 1953, in Bobruisk. In 1972 he finished the Bobruisk timber-procession technical school. In 1978 he graduated from the Moscow Theological Seminary and in 1982 from the Moscow Theological Academy. Since 1977 he has been a postulant in the Trinity-St. Sergy Lavra. In 1978 he took monastic vows and was ordained hierodeacon; in 1984 he was ordained hieromonk. From 1984 he was the Father Confessor of the Lavra brethren.

In 1986 he was elevated to the rank of hegumen.

The Spiritual Traditions of St. Andrei Rublev

The year of 1989, which has passed into history, was filled with joyful and important events. Several monasteries and thousands of churches were opened anew. The 400th anniversary of the establishment of the Patriarchate in Russia was celebrated throughout our country and abroad. The grace-filled sea of Church life has spread far and wide. There is not time enough to follow the major events; to learn, to see, to read, and to hear the most interesting. This article tells us about one of them.

On July 16-17, at St. Andronik's Monastery, which is today the Andrei Rublev Museum of Old Russian Art, there was a divine service and a conference on the theme, "Spiritual Traditions of St. Andrei Rublev in Modern Culture and the Church", in which scholars, philosophers, employees of the museum and clergymen took part. This occasion proved to be an expression of the old and, at the same time, new traditions of veneration of St. Andrei who was canonized in 1988 by the Jubilee Local Council. The old for it takes root in the acts of the Hundred Chapters Council and because the saint has long been locally venerated at the Trinity-St. Sergy Lavra. The new veneration of the holy icon-painter was born in our days when the "Trinity" became for the whole world a symbol of Orthodoxy

and a summit of Russian art. However, the universal recognition of the genius of Rublev, the icon-painter, pushed into the background his monastic—contemplative and theological—feat. Nevertheless, there are evidences of the veneration of St. Andrei Rublev. The late Archpriest Vsevolod Shpiller of Moscow used to say that His Holiness Patriarch Aleksy revered Andrei Rublev like a saint. Having inherited this veneration from His Holiness, Father Vsevolod passed it on to his spiritual children many of whom became the initiators, organizers, and participants in the solemnities held at St. Andronik's Monastery.

There is special regard for Andrei Rublev in the museum bearing his name. And this is not accidental. The former St. Andronik's Monastery of the All-Merciful Saviour was for many decades a centre of Russian ecclesiastical culture. It possessed not only masterpieces of icon painting and architecture, but the spirit of Orthodoxy itself. Laborious work of studying and restoring holy icons never ceased at the museum. The museum has become, so to say, the cultural "locum tenens" of the monastery. The halls and storages of the museum hold icons of diverse schools and epochs, from old monasteries and churches, not only of St. Andrei Rublev but also of Daniil

Cherny, Dionisy, and many other known and unknown icon-painters. St. Andronik's Monastery has become the centre of the Russian icon.

The canonization of St. Andrei Rublev was gradually prepared within the depths of the Church. In 1979, St. Andrei Rublev was glorified among the Radonezh saints. Long before the canonization of the icon-painter, molebens were conducted to the saint at the Kuznetsy Church of St. Nicholas. "In April 1979," Fr. Aleksandr Saltykov tells us, "Archpriest Vsevolod Shpiller petitioned His Holiness Patriarch Pimen to have Andrei Rublev canonized. At the same time, Fr. Vsevolod commissioned me to write a service to St. Andrei and his *Life*, which I did with God's help. In July 1981, Fr. Vsevolod petitioned His Holiness again upon the same subject, the letter bore the signatures of the parishioners of the Kuznetsy Church of St. Nicholas. About that time, Fr. Vsevolod gave his blessing to the icon-painter, Irina Vatagina, a restorer of the museum, to paint the icon of St. Andrei Rublev with marginal scenes from his life, which is today in the right side, south-western corner, of the Kuznetsy Church of St. Nicholas."

After the canonization of the nine ascetics by the Local Council of the Russian Orthodox Church in June 1988, St. Andrei Rublev has shone forth in the plenitude of ecclesiastical witness.

In the evening of July 16, Orthodox Muscovites gathered together at St. Andronik's Monastery for the solemn glorification of St. Andrei. Their faces expressed joy and reverence for the old walls as well as grief for the paintings that no longer exist. But they were all united by the fact that at last the day had come when St. Andrei was being glorified within the walls of the monastery in which he had lived and performed his feats.

The solemnities began with a moleben followed by the blessing of water, then the Cathedral of the All-Merciful Saviour and all those present were aspersed. The cathedral revived again after the closing of the monastery 72 years ago—prayers and hymns resounded within the ancient walls. Archimandrite Tikhon, Father Superior of the Monastery of St. Daniel, assisted by the brethren and Moscow clergymen led a solemn service there.

For the first time the hymn to St. Andrei sounded under the vaults of the Cathedral of the All-Merciful Saviour: "Loving purity of mind and heart, chastity and meekness, O Fr. Andrei, thou didst renounce the darkness of worldly nature and worshipped perfection, to have the triad in image and number. Thereby thou didst come to know the perfect love and beauty of the Lord of Glory."

On the following day, Divine Liturgy was celebrated by Archimandrite Tikhon. It was, unquestionably, a triumph of Russian Orthodoxy, combined in which were modern piety and the veneration of old traditions.

The Liturgy was followed by tea given by the workers of the museum; afterwards there was church study discussion in which art critics, historians and

clergymen took part. Noted should be the initiative shown by the curatrix of the museum, Sofya Vashlaeva, in organizing and holding this two-day event.

"Through the will of God it has become possible for clergymen and scholars to meet within these walls," Fr. Aleksandr Saltykov said opening the round-table talks. "All the Russian problems were always solved with the participation of the Church. And we must resume this ancient tradition." The words of Fr. Aleksandr were, in essence, a foreword to the discussion that followed, for almost everyone spoke of one and the same thing—about the necessity of the spiritual rebirth of Russian life under the guidance of the Church.

"Today St. Andronik's Monastery has risen through Liturgy," remarked in his speech Fr. Dimitry Smirnov of the Church of the Exaltation of the Cross in Altufyevo, Moscow. "There is acute need for a church to be opened in the monastery where Liturgy may be celebrated because the liturgical rebirth of the spirit round the principal Sacrament of the Church—the Eucharist—is the rebirth of both life and culture."

The archaeologist of the museum, O. Ulyanov, spoke of the research work in the bowels of the monastery. In the course of the excavation several graves were found, for instance, identified and then reburied were the remains of Bishop Pakhomiy Simansky († 1789). Ulyanov spoke with bitterness of the impossibility of restoring the murals of the cathedral.

The study of St. Andrei Rublev's heritage and his epoch requires much effort, but already vast material has been collected which must be published and made available to wider circle of people. This was said by Vera Bryusova, a well-known art critic, and other workers of the museum—Valery Sergeev, head of the editing and publishing department of the museum; Yury Loshchits, a writer; Aleksandr Kopyrovsky, head of the research methodological section; Irina Ivanova, and others. During the conversation several important problems were noted. First, the problem of organizing an extensive work of studying and popularizing old Russian art on the basis of the museum; second, the publication of materials already collected in the museum; third, the destiny of a unique collection of icons most of which are unavailable to the public; and lastly, the need was stressed of starting icon-painting courses on the basis of the museum for all who would like to learn the art, the teaching to be done by experienced icon-painters and restorers.

An icon is vulnerable to time and exterior influences, but the main thing is that it is created for veneration. Can one remain indifferent to the Orthodox holy things languishing in captivity in museums? Why are famous Russian icons not in churches where they belong, but stored away in museums? Where are the Vladimir, Iberian, and Don icons of the Mother of God? Where is the "Dormition" from the Kremlin, the "Trinity" from the Lavra, and many other shrines of the Russian people, of the Russian Church? Why

not return these icons to their places sanctified by tradition to be properly looked after and fittingly venerated? This is no simple problem, and it is viewed differently by art critics and the clergy, but sooner or later it must be solved.

The Rublev talks revealed another very important aspect of our spiritual life. Fr. Vladimir Vorobyev of the Church of the Dormition in Vishnyaki, Moscow, said that the Church was not indifferent to the fate of Russian culture which was part of Orthodox culture. Autonomous and independent development put it far outside the bounds of the Church. This is also true of icon-painting and religious music. However, the return of art to the bosom of the Church is not a simple matter. Modern forms are not always in keeping with spiritual content; as for tradition, once lost it is very difficult to restore.

The lessons of history—the lessons of the loss and triumph of false values—must be a warning to us not to be seduced by slogans, and it is highly important that the spiritual rebirth signify irreconcilability to deception and mass delusion, said Protodeacon Valentin Asmus.

The restoration and revival of the genuine human image is “only possible given the richest and unique experience of ascetics,” noted S. Khoruzhy, a mathematician and philosopher. “Asceticism is an anthropological laboratory. The greatness of St. Andrei Rublev is the greatness of monasticism and the contemplative act. We should always remember this.”

Summing up the round-table talk, the curatrix of the museum, S. Vashlaeva, expressed the hope that meetings between clergymen and scholars would be held regularly and would perhaps witness the birth of a new tradition—the Rublev readings. “As for us workers of the museum,” she said, “we shall do everything in our power to make St. Andronik’s Monastery a real centre of Russian spiritual art embracing in its activities training, research, discussion and liturgy.”

The participants in the two-day celebrations were leaving the museum monastery filled with the joyous atmosphere of the great Moscow and All-Russia festivity.

“O St. Andrei, pray to God for the Russian Orthodox people that its spirit may remain alive unto the end of the world!”

Deacon ANDREI LORGUS

The available historical information about St. Andrei is extremely scant. We know nothing about his lineage. In all likelihood, the nickname “Rublev”, which he retained in monkhood, belonged to his family. It has an ending typical of Russian surnames that in the 14th-15th centuries usually denoted high rank.

The year of St. Andrei’s birth is unknown. He is generally believed to have been born circa 1360, which

is a conventional date officially assumed by contemporary historians.

Some researchers believe that in his youth St. Andrei lived in Byzantium. According to one of the current hypotheses, St. Andrei studied under the famous icon-painter, Feofan the Greek. This supposition is based on a chronicle record of 1405, where their names are placed next to each other, Feofan’s standing first. There is hardly any doubt that Feofan the Greek did exert some, perhaps even quite considerable, influence on St. Andrei: they worked together for some time, and young Andrei must have closely watched the work of the famous Greek painter.

St. Andrei’s life was closely linked with two cloisters—the Trinity-St. Sergy Monastery and the Moscow Monastery of the All-Merciful Saviour founded by St. Andronik. Tradition dating back to the late 16th century regards St. Andrei as a spiritual son of St. Nikon of Radonezh.

In 1408, as the chronicle tells us, St. Andrei and his mate Daniil Cherny decorated the interior of the Dormition Cathedral in Vladimir. The legend of the close cooperation of the two fellow painters and ascetics was carefully preserved all through the 15th century and was eventually recorded by St. Iosif of Volokolamsk. St. Iosif writes that by their complete withdrawal from, and rejection of, all worldly cares they won the grace of God. Divine love was revealed to them and attracted them both. For these painters contemplation of icons was a feast, filling their hearts with “divine joy and light”, elevating the mind from things material and down-to-earth, from lifeless imitation, to the immaterial life-giving Prototype. Hence the special meaning and importance they attached to the icon as a witness unto the truth, and an extremely sensitive and penetrating attitude to each stroke of the brush.

In the 16th-17th centuries the memory of these two icon-painters, particularly of St. Andrei, was especially venerated. In the mid-16th century the Council of the Hundred Chapters proclaimed Andrei’s icons as the model for all, ruling that icons of the Holy Trinity be painted the way he did.

After the demise of St. Andrei, it was revealed to Daniil Cherny on his death-bed, that his spiritual brother was being glorified in the Kingdom of Heaven.

The Stroganov guide of icon-painting (the late 16th century), attests to the recognition of Andrei as a saint. The name of St. Andrei is also mentioned in old menologia. Sixteenth-century illuminated manuscripts depict him with a nimbus around his head. Traditionally, St. Andrei was annually commemorated in the Trinity-St. Sergy Monastery on July 4, the feast day of St. Andrew of Crete.

Shining in the rays of the Divine Light, O St. Andrei, thou hast cognized Christ—Divine Wisdom and Power, and by the icon of the Holy Trinity hast preached to the whole world the Triune God-head, and we thus cry out unto thee in wonder and joy: thou who hast daring unto the Most Holy Trinity, pray that our souls be illumined (Troparion, tone 3).

Return to Spiritual Life

Kodry are hills and mountains covered with old groves and surrounded by orchards and vineyards, pastures covered with tender and fragrant flowers, looping cart-tracks and enormous trees—silent witnesses of the many centuries old history of Moldavia. The Kapriyansky monastery is situated in this picturesque place. History says that it was founded in the 16th century by a Moldavian prince Petr Rares; according to folklore, however, its foundation goes back to Stephen the Great who founded the monastery after the victory over the Tatars. The archers accompanying him chased a wild goat into the grove; it suddenly stumbled and fell on its knees. The prince saw in this a special sign and ordered the goat to be released and an altar built on the spot which became the basis of the first church. There is an echo of the folklore in the name of the monastery for *kapra* in Moldavian means "goat". The churches and cells of Kapriyansky Monastery of St. George were built over the centuries, from the 16th to the 20th. The first stone church dedicated to the Dormition of the Mother of God, was built in the style of the mediaeval three-conchaed church, and gradually became the central piece of the majestic architectural ensemble. Built round the

Dormition Cathedral are the Church of St. George, the Church of St. Nicholas (for winter use), the metropolitan's residence, the house of the father superior, the brethren's cells, a two-storey refectory, a guesthouse, and outhouses.

St. George's Church built in 1840, stands out among the other buildings, not only because of its location on the summit of the hill, but also for its architectural originality characteristic of mediaeval Moldavian churches. The light cupolas, spires and crosses of the monastery seem to emerge from the green sea of the forest and create an impression of an indivisible whole with nature.

At the beginning of 1989, in response to the petition of the believers, the Kapriyansky monastery was handed over to the Orthodox Church. With the consecration of the Dormition Cathedral, daily divine services commenced. People began to come from the surrounding villages to pray and to help as much as they could with money and labour. Soon there appeared the first monks headed by Archimandrite Iosif. The floor was not yet laid in the cathedral, there was scarcity of liturgical books, nevertheless, as in the days of old, prayers rose up to the Throne of the Most High.

Gradually the Dormition Cathedral began to acquire its former aspect—the icon-cases were filled with icons and the miraculously preserved iconostasis was coated with gilt. Almost all the bells of the belfry, considered among the best in Moldavia, were also miraculously saved.

One of the foremost tasks is to restore the Church of St. George in which the iconostasis had suffered greatly and the numerous gilded icon-cases stand empty. Extant, however, are gorgeous tile stoves and a bell weighing 182 poods which was acquired, at the end of last century, on the donations of parishioners.

Restoration is in full swing of St. Nicholas's Church (for winter use), which in fact is completely ruined; there is hope that it too will be consecrated before winter sets in.

On the northern side of the monastery there are the main gates, which are also in need of repair, a picturesque pond around which a park will be laid. In the valley there is a small river, the Ishnovets, in which a cascade of pools will be built to supply the monastery with fresh fish.

If the monastery receives another 40 hectares of nearby land then there will be orchards, vineyards and hothouses. Following the example of the Zhabka convent it is intended to have a herd of cattle; the milk and beef will go to the homes for the aged and to orphanages.

The Kapriyansky monastery which is being restored with the help of the people will become in time the spiritual centre of Moldavia. The residence of the ruling bishop will be there, as well as the diocesan library, the museum of the history of the church in Moldavia and a school for readers.



The Kapriyansky Monastery in Moldavia

Apart from the Kapriyansky monastery, in the process of reviving in Moldavia are the Varsareshyty, Rechula, Tabora and other monasteries, which, since olden days, were centres of education, charity, and Christian piety.

In the last year and a half, over 300 churches have been reopened in Moldavia; where the buildings are completely ruined, new churches will be built. Recently, by government decision, the Cathedral Church of the Na-

tivity of Christ in Kishinev was returned to the Church.

These are all good signs of our times when the process of renewal has touched diverse aspects of life in our society.

Archpriest IOANN VULPE

Gdov—Part of Holy Russia

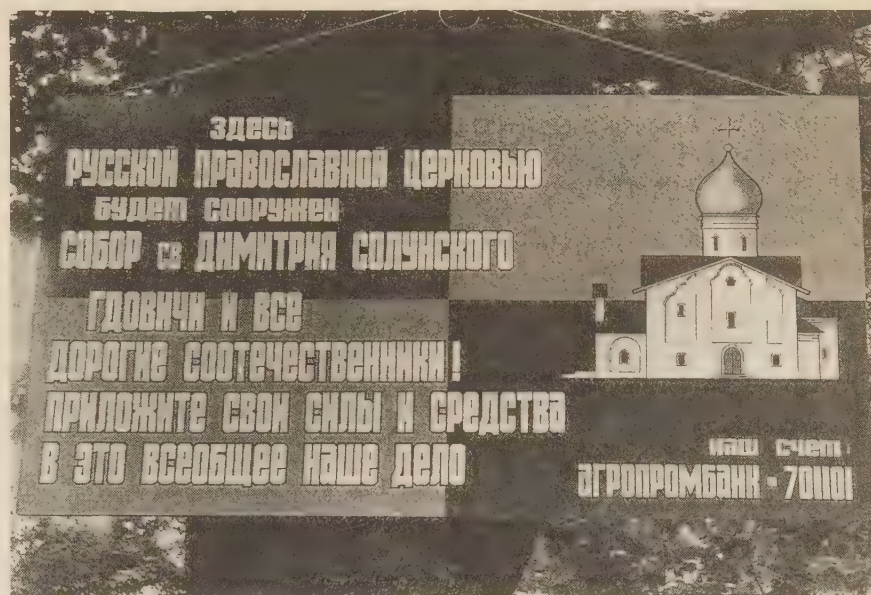
In the ancient land of Pskov, in the glorious town of Gdov, an event took place which filled with joy the hearts of five thousand of its residents. On July 30, 1989, with the blessing of Archbishop Vladimir of Pskov and Porkhov, the foundation stone was laid of the church to be dedicated to the Great Martyr St. Demetrius of Thessalonica, so far the only one in the town.

Few are amazed today by the grandeur of church processions, and divine services, and the solemn opening and consecration of once desecrated churches and monasteries. We are fully aware of the importance of what is taking place, we rejoice and, of course, want everything that is holy, and has not been destroyed, to be placed again under the omophorion of the Russian Orthodox Church.

Very often the churches are returned without crosses and even cupolas, with only three or four walls standing, but even for this we are grateful, and all together we begin restoring, building, and decorating. Nevertheless, as long as dishonoured and ruined churches still exist throughout Russia they remind every believer of the wounds on Christ's Body, the image of the profaned and crucified Lord.

Before the 1920s, five Orthodox churches adorned Gdov—the Cathedral of St. Demetrius of Thessalonica, erected in 1540; the Church of the Dormition of the same period; the churches of St. Nicholas built in 1680, of St. Mary Magdalene in 1850, and of St. Parasceve in 1850.

In memory we return to the olden times when in 1424, 300 men from



The poster says: Here the Church of St. Demetrius of Thessalonica will be build by the Russian Orthodox Church. Dear residents of Gdov and all compatriots, contribute your efforts and funds to our common endeavour! Our account No 701101, Agroprombank.

Pskov, raised a fortress and built in it the Church of St. Demetrius of Thessalonica, on the very spot of a ferocious battle in the north-western frontier of Russia, in Gdov, two versts from Lake Chudskoe. Today only the ruined walls of the 15th-century fortress remind us of the heroic past of that territory. It is known that back in the 12th century the priests of Pskov preached to the local tribes. The life of the Orthodox population was not an easy one. Apart from struggle with paganism within, ferocious battles were waged with neighbours. The Gdov territory located on the boundary of Russia was constantly invaded by them.

In 1705 Gdov welcomed the

conqueror of the Swedes, Peter the Great.

On May 14, 1780, Empress Catherine the Great attended Liturgy in Gdov. The estate of the glorious defender of the Motherland, comrade-in-arms of Marshal Kutuzov, Petr Konovnitsyn was there too. He built a church in Kyarovo while his ancestors were generous donators to the Cathedral of St. Demetrius of Thessalonica. Besides, Gdov, today just an obscure, ordinary little town, is dear to every Russian because it is also connected with the name of the Orthodox Prince Aleksandr Nevsky. There, on Lake Chudskoe, in 1242 "there was a great battle and the air resounded with break-

ing lances and swords as they clashed, and it seemed that the frozen lake was moving for the ice was invisible, covered as it was with the blood shed". It is well known that St. Aleksandr always kept an icon of St. Demetrius with him, for he venerated him deeply. According to tradition there already was a church on the site of Gdov in the times of St. Aleksandr Nevsky; it also tells us that Gdov, in dialect Vdov (widow's) was the abode of the widowed Grand Princess Olga, the enlightener of Russia, who was a native of Pskov, and had sown the first seeds of faith there. On the Gdov territory there is a memorial to her, a small place called Olga's Cross.

In the land of Gdov were also monasteries. Two in the town itself—Monastery of St. Nicholas and Convent of St. John, and another cloister outside, founded by St. Ilarion of Gdov.

The residents of Gdov also remember their ruling bishops—Metropolitan Veniamin (Kazansky) of Petrograd and Gdov, executed by shooting in 1922, and the last Vicar Bishop of Gdov, Dimitry (Lyubimov; † 1938). Today there is not a single church in Gdov. Three were destroyed in the period between 1930 and 1940; the rest were blown up by the retreating fascists on January 27, 1944.

The absence of a church had a negative influence on the spiritual life of the local population. Now there is a need not only to build churches, but to care for every Christian soul.

For several years we endeavored to register our small community, suffered grief, prayed and hoped. For the Millennium of the Baptism of Russ, the Executive Committee of Gdov District Council gave permission for the official registration of the community. At first we gathered in the home of a parishioner, but in September 1988, we acquired a house for the community, decorated it and rejoiced in divine services. However, on January 15,

1989, unidentified malefactors got in and set fire to it. But through God's mercy the house did not suffer much. Three fire brigades put out the fire quickly and we were able to renew our services.

In June 1989, by decision of the local authorities the parish received permission to build an Orthodox church inside the town, on the spot of the former St. Demetrius's Cathedral.

An archaeological expedition arrived from Leningrad, in order to make excavations. The local population, the believers, school-children, volunteers actively help the archaeologists. The head of the Gdov architectural and archaeological expedition, A. Kirpichnikov, D. Sc. Hist., said: "A year ago the Orthodox community of the town, headed by Fr. Mikhail Zhenochin, began negotiations on restoring the once deeply revered and holy place in the Kremlin, the Cathedral of St. Demetrius of Thessalonica built in 1530 at the order of Grand Prince Vasily Ivanovich of Moscow."

The Leningrad branch of the Institute of Archaeology of the USSR Academy of Sciences came to the assistance of the believers. Fortunately, in the departmental archives the sketches were found of the now non-existent cathedral, made in 1907 by a well-known historian, Architect Pokryshkin. The documents prepared by him proved to be giving in great detail an authentic picture of the lost edifice. The experts of the Leningrad branch of the institute of special architectural restoration, on the basis of the archive sketches, made the blueprints for the new church. The cathedral was a majestic, square, one-cupola edifice with three sanctuaries. As P. Pokryshkin writes, "the interior of the cathedral gave an impression of indestructible solidity because of its thick walls and pillars". Surrounded by birch and lime trees the cathedral was picturesquely situated in the centre of the fortress. In architectural

form it was typical of Pskov churches in the 15th-16th centuries.

The Leningrad archaeologists made thorough excavations on the cathedral site. Neither the walls nor the floor had survived. But under the turf was the foundation of the walls and of all the four pillars, made of enormous boulders in three rows without any mortar. The foundation of the building has survived almost intact and with some reinforcement new walls can be raised on it.

Among the Old Russian churches, excavated by archaeologists lately the Gdov cathedral is notable for the fact that its foundation did not have to be covered up after the excavations were finished. The new church is being built directly upon the old foundation. To be frank, if it had not been for the initiative of the Church, it was not likely that the lost monument of medieval architecture would have been fully restored in Gdov.

At first the town authorities were wary about the petition of the believers to reconstruct the cathedral. However, when the matter received scientific attention and was confirmed by excavations, and the return to the town of an edifice of big architectural and tourist significance became realizable, the Chairman of the Gdov Regional Executive Committee, M. Demin, himself offered: "Why not restore the other perished historical structures of the Kremlin—the Church of the Dormition and the belfry?" The fortress walls of the 15th century could also be rebuilt. For such an undertaking the interests and means of the State and the Church may really be common.

On July 30, 1989, the disclosed foundation of the Cathedral of St. Demetrius was solemnly blessed, and a wooden cross erected on the spot of the main altar and a stone immured in the future wall of the sanctuary. For the first time in half a century a church procession went round

the fortress walls. There was another unusual event. All the remains of people found during the excavations were carefully buried near the sanctuary of the new church. Judging by everything, in the common grave there found rest warriors who had fallen by the enemy sword, people who had died in the repressions of the 1930s and soldiers who had defended the town in the years of World War II. Thus,

in Gdov, a rare monument in our days has risen in memory of heroes and martyrs of several centuries in our history.

The restoration of the Church of St. Demetrius will take two or three years. There is a banner on the site saying: "Here the Russian Orthodox Church will build the Cathedral of St. Demetrius of Thessalonica. Townsmen of Gdov and all our dear compatriots, support with

your efforts and means this universal cause!"

Your donations for the construction of the cathedral can be sent to the address: Pskov Region, Gdov Agroprombank No. 701101, Index 181600.

This appeal coming from an old Russian town will help restore the ties of time and will surely be heard.

Father Mikhail ZHENOCHIN

In the Monastery of St. Iosif of Volokolamsk

On September 17, 1989, 13th Sunday after Pentecost, the small blessing was conducted of the Dormition Cathedral of the Monastery of St. Iosif of Volokolamsk by a guest of the Publishing Department of the Moscow Patriarchate, Archimandrite Vasily, Father Superior of the Athonite Monastery of Stavronikita, and Archimandrite Innokenty, deputy editor-in-chief of *The Journal of the Moscow Patriarchate*. They were assisted by Volokolamsk deanery clergy and staff members of the Publishing Department in holy orders.

The restoration work in the cathedral has just begun and its interior is quite modest, with part of the main iconostasis vacant and just some fragments of frescoes cleaned from soot. But even in its present state the edifice erected in the middle of the 17th century looks solemn and majestic. After decades of silence, the vaults of the cathedral echoed the words of the Gospel, prayers and hymns.

After Divine Liturgy, celebrated at the Dormition Cathedral on a portable antimension, the clergy and the congregation went to the ground floor of the cathedral where the Church of St. Iosif of Volokolamsk was established in 1777. Located under a bushel here are the relics of the founder of the cloister. The walls of the church have just been whitewashed and the place of the burial of the saint is now marked with his icon

and a lectern with burning icon-lamp and candles overhead. Archimandrites Vasily and Innokenty conducted a moleben at the relics, for the first time after an interval of many decades.

Later that day a conference "St. Iosif of Volokolamsk and his cloister" opened in one of the monastery buildings. On the following day it was continued at the Publishing Department under the chairmanship of Metropolitan Pitirim of Volokolamsk and Yuriev. The participants heard reports on the life of St. Iosif (Corresponding Member of the USSR Academy of Sciences Ya. Shchapov), his theological legacy (Archimandrite Innokenty, Father Mikhail Dronov, A. Kyrlezhev), historical and theological background of the epoch (Prof. E. Vereshchagin, Prof. N. Sinitsina, N. Lisovoy, Cand. Sc. Hist.), the monastery library and archives (O. Kurochkina, S. Shaporenko), monuments of church art of the cloister (Dr. N. Myasova, E. Sokolov). A report was delivered devoted specially to the revived tradition of the monastery bell-ringing (A. Shatov). The theme discussed at large was the restoration of the cloister's buildings (E. Kopylov, I. Silin et al.).

Conferences like this one are to be held annually and the material published in the periodical *The Iosif of Volokolamsk Monastery Collection*.

* * *

On the Feast of the Heavenly Patron of the monastery, September 22, 1989, divine service in the Dormition Cathedral was celebrated on a portable antimension by Metropolitan Pitirim of Volokolamsk and Yuriev, who is the Father Superior of the cloister, and Archbishop Longin of Düsseldorf, assisted by archimandrites Vasily and Innokenty, clergy of the Volokolamsk deanery and staff members of the Publishing Department in holy orders. The Liturgy was followed by a festal procession.

Present during the service were guests from West Germany who promised help for the restoration of the architectural ensemble of the cloister. Plans of its restoration with the assistance of West German firms have emerged as a result of cultural exchanges between the West German land of Rheinland-Palatinate and Soviet religious and cultural figures. The head of the Willa Musica Foundation of Rheinland-Palatinate government has done much to promote the idea of rendering assistance to the regeneration of the Volokolamsk monastery in the local political circles. The project has been endorsed by members of the land parliament from the Christian Democratic Union, Social Democratic Party of Germany and Free Democratic Party.

The total cost of the project is estimated at 45 million West German marks. Half of the sum will be provided by the West German side, which will also render technical assistance and enlist cooperation of technical experts. The project is to be completed by 1995, the 50th anniversary of the end of World War II. Prime Minister of Rheinland-Palatinate, Dr. Karl-Ludwig Wagner, described the project as "the cause of the heart" that will promote international understanding, cultural contacts and exchanges and help

generate an atmosphere of trust and friendship. The project does not pursue any commercial ends.

"The Volokolamsk initiative" also provides for the restoration of other church landmarks—what used to be known as "smaller cloisters" of the central monastery. These can now be used to accommodate libraries, museums, catechetical schools, and other church and cultural institutions.

Thus "the Volokolamsk initiative" is not merely an attempt to participate in the process of social

renewal, but also an attempt to find a peculiar way of moral revival with the help of ancient traditions of monasticism, of bringing Christian spiritual values and national historical heritage within the reach of the people, and also by means of friendly contacts with those who want to work together with us in building a common European home on the basis of new thinking, growing mutual understanding and closer cooperation.

E. SPERANSKAYA

In the Dioceses

Moscow Diocese

On May 2, 1989, Easter Tuesday, Metropolitan Yuvenaly of Krutitsy and Kolomna celebrated Divine Liturgy and conducted a festal procession at the Church of the Kazan Icon of the Mother of God in the village of Ivanisovo, Noginsk Region. At the Lesser Entrance he presented to the rector, Archpriest Viktor Aksenov, the mitre, a patriarchal award.

Later that day His Eminence Yuvenaly conducted a moleben in the Cathedral of the Epiphany in Noginsk, the home town of His Holiness Patriarch Pimen. The cathedral was recently returned to the Church. After the service His Eminence elevated the dean, Hieromonk Adrian, to the rank of hegumen.

On May 3, Easter Wednesday, Metropolitan Yuvenaly celebrated Divine Liturgy and conducted a festal procession at the Trinity Church of the New Golutvin Monastery in Kolomna. At the Lesser Entrance he elevated the dean of the Dormition Cathedral in Kolomna, Father Nikolai Kachankin, to the rank of archpriest.

On May 22, the Feast of St. Nicholas, Metropolitan Yuvenaly ordained monk Feofan hierodeacon at Divine Liturgy in the Noginsk Cathedral of the Epiphany.

On June 18, Holy Trinity Day, and

on August 28, the Feast of the Dormition of the Mother of God, Metropolitan Yuvenaly celebrated Divine Liturgy in the Trinity Church of the New Golutvin Monastery in Kolomna. At Divine Liturgy on June 18, the Archpastor ordained Vasily Zaitsev deacon.

Chernigov Diocese

A school for precentors and psalm readers has been opened with the blessing of His Holiness Patriarch Pimen at the Chernigov Diocesan Administration. The problem of the shortage of trained church workers has long been on the agenda. Such schools promote the cause of spiritual enlightenment and help to better acquaint the students with the millennial history and culture of this nation.

On December 5, 1988, the Holy Trinity Cathedral in Chernigov was handed back to the Russian Orthodox Church and on December 16 of that year—the whole complex of the Holy Trinity and St. Elijah Monastery in that town. During the six months that followed the former two-storey metropolitan residence was fully repaired and a theological school is now located there, the monastery grounds brought into order and landscaped and storage facilities set up.

Restoration work is now nearing completion in the Church of the Presentation of the Blessed Virgin in the Temple located right next to the theological school.

A total of sixty students were enrolled for the first semester. The curriculum of a two-year course of studies includes catechism, liturgics, Biblical history, general Church history, history of the Russian Orthodox Church, Church Slavonic, church singing, solfeggio, theory of music, conducting, Constitution of the USSR. The students—boys and girls from various parts of the Ukraine, follow a strict daily routine, including church services and doing various chores.

On September 22, 1989, the Feast of St. Feodosy, the Archbishop of Chernigov, the theological school was visited by archpastors who officiated at festal divine services in the Trinity Cathedral including Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine; archbishops: Antony of Chernigov and Nezhin, Varlaam of Volyn and Rovno; bishops: Nikanor of Sumy and Akhtyrka and Niphon of Philipopolis, the Representative of the Patriarch of Antioch to the Patriarch of Moscow. Metropolitan Filaret talked with the students and the faculty and wished them God's help in their studies and work and gave them all his archpastoral blessing.

The Baptism of the Lord

In the Name of the Father, and of the Son, and of the Holy Spirit

"Today the Master has come to sanctify the nature of the waters...", sings the Holy Church in the ninth canticle of the canon.

As it says in one of the stichera of the forefeast, Epiphany is a more glorious feast than the past Feast of the Nativity of Christ. Whereas there the star points out the cave, here the Father Himself reveals His Son: *This is my beloved Son* (Mt. 3. 17).

Epiphany is the feast of the revelation of the Divine Mysteries and not only of Divine Mysteries, but the mystery of the world in which we live.

Man stands on the borderline between two worlds, he cannot be torn away either from the world visible or the world invisible: God created him from the dust of the earth, from created matter, both visible and corruptible, but He put in him a soul, the angelic spirit; as one of the Holy Fathers says: man is an Angel in the flesh, he contains both worlds; united to one by his body and to the other by his invisible immortal spirit.

Revealed today is the mystery of Epiphany and at the same time, the mystery of the liberation of man from sin by Christ. Christ appeared, as we sang in the forefeast days, to vest man in his original garment, in the garment in which the first man was vested at the creation and about which the Great Canon of St. Andrew of Crete, says: "I have torn the first garment that the Creator wove for me in the beginning, and now I lie naked" (hymn 2, troparion 7). But this is not all: "Christ appeared desiring to renew all creation".

The idea of the indivisibility of man from creation runs through the entire divine service. We pray: "Have mercy on us and on Thy world...", because in Christian awareness we do not separate ourselves from the world in which we live. Man is the crown of creation, its apex, and that is why everything upon which he placed his sinful seal has become infected with the same sin; *the whole creation groaneth and travaileth in pain together until now* (Rom. 8.22), says Apostle Paul. And Christ appeared on the Jordan not only to renew the fallen nature of man, but to renew the entire creation through the nature of water. "Thou, O our Saviour, wast baptized in the Jordan and hast sanctified the waters: accepting

a servant's hand upon Thine head, Thou healest the passions of the world" (Lauds, 3rd sticheron, service on January 6).

Today we perform the Great Blessing of the Waters. Why is it that the world is sanctified through water? *The Spirit of God moved upon the face of the waters* (Gen. 1.2), as upon the purest of elements, when the world did not yet exist. The Lord created water in order that it be the element of sanctification, purification and animation. Water drowned sin at the time of Noah, water fired the sacrifice offered by the righteous one. In the Old Testament purification was accomplished through water. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you* (Ezek. 36. 25-26), says the Prophet Ezekiel revealing the mystery of the spirit.

The element of water is sanctified in order that through it man, above all, might be sanctified. Each one of us, at spiritual rebirth, is sanctified by the Jordan Baptism, for with the Jordan sanctification, the water for the Sacrament of Baptism is blessed.

Today we stand here together with John the Baptist, spiritually united with him in this great divine service: "With thine hand hast thou touched the immaculate head of the Master. And with the finger of that hand thou hast shown Him to us: on our behalf, O Baptist, stretch out that same hand over Him, for thou hast great boldness before Him. To Thee He bore witness, that thou art greater than all the prophets. With thine own eyes hast thou beheld the Holy Spirit descending in the form of a dove. Lift up those same eyes towards Him, o Baptist, and make Him merciful towards us (sticheron, tone 5, order of hours, January 5).

If every one of us, as the Holy Church believes, is vested in incorruptible garment, then Nature too will be cleansed of the sin which we introduced into her. Today is the feast, not only of men, but of all Nature, so that Nature too may put on her original garment. The Holy Church calls on the hills, the mountains, the heavenly bodies, the Angels, and the multitudinous people, to sing and exalt the Lord (Holy Saturday). Thus the Church again reveals our bond with all Nature, the bond between the visible and invisible worlds, between men and

the elements, between men and the world, the bond which we, vile sinners, do not feel, that is why we are so lonely, that is why, we do not comprehend the divine service performed today.

Is it possible to speak of dead matter when through this water, through matter, the Sacrament of Baptism is accomplished as well as our spiritual rebirth. Plain water, by receiving the gifts of grace becomes sanctified, and through it we are sanctified. Another great Sacrament is Chrismation which is administered with chrism: this simple fragrant substance, after being sanctified, receives the power to give us Chrismation—the gifts of the Holy Spirit. Bread and Wine are consecrated and transubstantiated into the Body and Blood of the Lord, making of us the Body of Christ if we communicate without judging or censuring.

That is why our connection with visible Nature is so close: all of God's creation lives by its Creator, lives a true Life, while man stands on the borderline between two worlds—the world invisible with which he is bound by his immortal soul

and the world visible, through the body which, as the bearer of grace of the Holy Spirit, becomes immortal just as the soul, if we live in Christ. Man is a small world and bears in himself in unity the two big worlds.

On this greatest of days the Church believes that the Lord is baptized again and renews with Himself the element of water, and all of Nature by renewal receives her original garment, as we received in Baptism.

Our greatest task on this feast is to realize our bond with both worlds, with the world above and this world; we must understand that we do not live separately, that we are bound to this world as its crown; we must purify this world lying in evil and not defile it again and again with our sin. On this day we are not lonely; the entire Church visible and invisible, both men and Angels are glorifying the majesty of the most honourable Name of the Father, and of the Son, and of the Holy Spirit, now and for ever and world without end. Amen.

Archpriest Aleksy MECHEV

Travellers of the Road of Damascus

Damsel... named Rhoda (Acts 12. 13-15)

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? (Lk. 12.6).

And Rhoda too is not forgotten in the Word of God. She did not convert any cities to God, nor did she do anything outstanding for the Christian Church. She was but a humble maid in the home of poor people.

When Peter was set free from the prison by an Angel, he *knocked at the door of the gate, a damsel came to hear, named Rhoda*, and she heard the voice of Peter. How close she was to the events taking place in the apostolic community! *She opened not the gate for gladness to Peter and did not enter but ran into the room in which the disciples were gathered, together praying (Acts 12.12).*

With a palpitating heart she told them that *Peter stood before the gate*. The disciples said to her *Thou art mad. But she constantly affirmed that it was even so.*

Here we observe an amazing argument of the disciples gathered there. First of all it should be noticed that no one suspected her of lying or joking: lies or jokes could not have passed the lips of the Christian Rhoda. Behold their argu-

ment: Then said they, It is his angel... the Apostles here expressed the doctrine that our Guardian Angel resembles us sometimes (perhaps we resemble him?).

While they thus argued, Peter, tired out after the prison, stood knocking at the gate... Wholly a human picture: *But Peter continued knocking (Acts 12. 16)*. They had to open, and opening they were amazed for it was Peter.

We hear nothing more of the maid, Rhoda, but we know nevertheless that her spirit—ardent, living, pure, joyous, and sociable, belongs to the family of Apostles so dear to us.

Execution of the Prison Keepers (Acts 12. 8-24)

The prison soldiers guarding Apostle Peter, who was set free by an Angel, bear the image of people who, being without grace, find themselves oppressed by the graceless necessity of things. The evil spirit holds sway over people, who do not guard themselves with prayer, through the natural course of earthly causes and effects. Herod ordered the soldiers executed though they were innocent of what they were accused. Herod's order shows how erroneous can be the natural reasoning of men who do not take into account God's act of grace. People who do not sense the Master of the world and His will acting in the world, "empirical" men, unavoidably err always and

greatly. Herod is a graphic example of such a man. Unmercifully judging others, he did not take account of God's action in the world and was himself subjected to unmerciful judgment and condemnation; he was punished (as many are) by unrepentant sudden death. *And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.* Empirical medicine would have found its own explanation for the death of Herod, but the Word of God, penetrating the crust of worldly things, discloses the roots of life.

A ruler who kills soldiers, actually innocent people, for state reasons fulfils the words of Christ: *All they that take the sword shall perish with the sword* (Mt. 26. 52). A terrible but true picture of life in *this world* is revealed in the tragedies of people who are subject only to the natural flow of things. Man is created by God, and if he lives without God, he perpetrates great absurdity, and becomes its victim sooner or later.

Unquestionably Divine Providence was true to Himself in regard to the soldiers and even Herod himself, that is to say, in His care for men to the very end. The proximity of Peter and his miraculous escape from prison were a call not so much for the already believing Apostles, as for the unbelieving soldiers and Herod himself. If they, even within their earthly government sphere, had investigated the case of Peter's liberation patiently, attentively, and dispassionately, they would have come to believe in the celestial world, and its power, which surpasses the limits of human empirical laws incapable of encompassing the ocean of eternal and absolute Truth.

But the word of God grew and multiplied. The water of Truth and Life, bypassing the hard objects, filled with its ego, penetrated into everything which was ready to absorb it.

Archbishop JOHN Shakhovskoy († 1989)
(To be continued)

FOR PEACE AND THE SURVIVAL OF HUMANITY

Metropolitan ALEKSY of Leningrad and Novgorod

The Peacemaking of the Russian Orthodox Church in a Society Being Renewed

Peacemaking is the subject of practically every council, conference, colloquium and discussion conducted by the Russian Orthodox Church. The topicality of the theme is obvious. It may appear, however, that everything has, in effect, already been said and we are in danger of repeating ourselves and getting bogged down in a continual restatement of commonplaces.

Somewhat over a year ago, at the 1988 Local Council, I presented a general report on our millennial experience of peacemaking, so it could be assumed that all that remained for me to do today was to supplement that report with a survey of our peacemaking activities over the past year.

However, life itself and our responsibility for developments in this country and the world at large call for a constant analysis of current events in the light of our Orthodox world-outlook. The new phenomena, both gladdening and alarming, necessitate a shift of accent, new deliberations, new initiatives.

I am therefore taking this opportunity to speak precisely about present-day problems and show that the peacemaking work of the Russian Orthodox Church is essential today to their solution and to the establishment of peace above all in our own house, in this country. Peace is the basic condition for the renewal of our society at this difficult, crucial stage. And the success of perestroika, the restructuring of our society, means a contribution to peace the world over.

This work is already yielding positive results. We see real progress in nuclear disarmament and are looking forward to further confident steps along this path. Glasnost, an active public stance, the open discussion of international and domestic issues, the people's real participation in the decision-making process, the recognition and rectification of errors, a sincere interest in the solution of global problems and many other characteristic features of our life today are powerful factors in establishing trust between nations and consolidating peace, vital to the whole of humanity.

We see the beneficial impact the new political

thinking, with its emphasis on the universal human values, is having on the renewal of our society and vice versa.

* * *

The key task today is education in the spirit of peace, the fostering of Christian love—the basis of peace—in people's hearts. St. Gregory of Nazianzus said: "The world rests on life's greatest law, the law of love. God, being the God of peace, is also the God of love, for He is love itself (cf. 1 Jn. 4. 8)."¹ We have always emphasized the need for education in the spirit of peace, but our peacemaking initiatives mostly stemmed from the fact that we saw our task in preventing war and counteracting the arms drive and therefore placed the accent on international activities, for we assumed that the people of our country were largely imbued with the spirit of brotherhood and love.

But, as we know, the immense changes in our society have been accompanied by sad and even tragic events, events showing that the relative calm, the peace which apparently prevailed in the family of our fraternal peoples was due rather to external restraining forces than to moral perfection and spiritual living. When the people's energies were released and crisis phenomena in the cultural and economic spheres brought out the concealed social frictions, it became obvious that the spiritual foundations of our present-day society failed to ensure peace and harmony. The spirit of love and peace was, to a considerable extent, lacking.

The general seething of passions and the blinding outbursts of anger, as well as the acute national conflicts, are causing apprehension and alarm. The anger at times seems quite justified, directed as it is at those responsible for the appalling devastation of the social, economic and spiritual life of society. But Christian behaviour must never be ruled by the play of elemental forces or swayed by uncontrolled feelings. It must not be the behaviour of one blinded by pain.

It is a sad fact that passions are also raging within the scholarly and artistic community, notably among writers—i. e. sections which ought to be setting an example of wise and worthy behaviour.

¹ Paper presented at the Bishops' Council of the Russian Orthodox Church, St. Daniel's Monastery, Moscow, Oct. 9-11, 1989.

I believe it is not my duty here to give a detailed analysis of the causes and motives behind the enmity, strife, bloodshed, insults and mutual grudges which we have witnessed lately. This task devolves on the politicians, historians, sociologists, economists, ideologists, culturologists and other specialists. We Orthodox Christians must above all determine—from moral, religious, Christian, Orthodox positions—the path we have to follow. We must recognize our specific Christian task in this difficult and often volatile situation. We are called upon to prove by our virtuous living that we heed the commandment of our Lord, Who has proclaimed peacemaking a blessing, i. e., one of the supreme boons and purposes of our life.

Of course, many members of our Church might say that they have nothing to do with those anomalies in social life which have led to hostility and bloodshed. We have no information suggesting that Orthodox Christians have displayed ill-feeling and enmity towards non-Orthodox believers or atheists or to their Orthodox brethren. But it is quite obvious that all of our society is seething and a spark is enough in this atmosphere for the hidden antipathies, distrust and misconceptions to explode into open hostility. First of all we must examine our hearts to see whether we are really peaceful in spirit, and if this is so we must do everything to promote peace and foster love in all humans we live and communicate with, regardless of their faith and ideology.

Today we not only hear people complain about the lack of spirituality in society. We see many turn to Christians in search of concrete manifestations of spirituality and models to emulate. It is vital to live up to the trust people put in us—to be Christians not only in name, but truly to be worthy of the name of Christ the Saviour. By serving Love and Peace we bear witness to our faith. "He who banishes a grave disease from somebody's life, who through his good will and peaceableness merges with his like, who guides people towards concord in friendship, is his pursuit not imbued with a truly Divine power? He seeks to end human suffering and realize unity in the good. Christ calls the peacemaker God's son because by placing his goods at people's disposal he becomes a follower of the true god."² This is what St. Gregory of Nyssa teaches us. We must eradicate hatred, war, envy, hypocrisy and anger and raise the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5. 22-23).

Without concord and peace one cannot count on the people's creative potential. Creation is only possible given these two. Enmity is always destructive in the long run. Today we so often wish to pray in the words of the first Apostolic Father St. Clement of Rome. In his letter from the Church of Rome to the Church of Corinth (the earliest patristic source existing) he wrote: "Grant concord and peace to all of us and to all inhabitants of the earth as You granted it to our fathers when they raised up holy prayers to You in faith and truth."³

It is our sacred duty to overcome enmity in ourselves and reconcile all enemies. This is essential today. At times of revolutionary reform and liberalization our passions tend to get the better of us, and even reasonable people sometimes fail to act wisely. However, we must remember that hatred of vice and sin is no excuse for hostility towards others. "Let us not allow enmity to dwell in us," St. Gregory of Nyssa says, "Let us prove that it is dead in our lives lest, thoroughly done away with by God at our salvation, it be revived in us, for the doom of our souls, by anger and unforgiveness—an evil resurrection of something quite dead... For peace can be defined as the concord of adversaries. When internecine strife is eliminated in our nature, we shall be imbued with peace and show that we are named after Christ in truth and justice."⁴

Where can and must we display our love of fellow humans and promote peace? Needless to say, above all in our immediate environment—in the family, at work, in our daily intercourse. But if we are to turn to universal problems, we must of course speak of the promotion of all-Christian unity and inter-religious and national relations.

* * *

Christian unity is usually considered in the context of the external activities of the Church and is often called an ecumenical problem. This means transferring the theme from the sphere of morality into that of Church politics.

But unity is an internal problem of the Church, a vital nerve of her organism. A conscious Church member cannot fail to be hurt by violations of this unity. The Church is unity, unity in Christ, *the unity of the Spirit in the bond of peace* (Eph. 4. 3). The Church was and is being created precisely for the sake of union and unity—*That they all may be one* (Jn. 17. 21).

Humanity is coming to realize today that it only has a future if it is united, if it succeeds in achieving unity and works for peace and concord. The need for the reconciliation and unity of Christians makes itself felt more than ever before. The theme of Christian unity is topical today also because to those who have lost faith in the present-day world, unity would be the best witness to the Gospel, the most tangible and convincing preaching of the Church.

There can hardly be any objection to Christian unity in principle. But problems arise when the specific conditions and steps needed to achieve it are discussed. It is not my task here to set forth the Orthodox view of the problem of Christian unity. I would only like to point out that the striving for it is one of the key aspects of peacemaking today. There can be no unity without a spirit of peace and love and, conversely, the spirit of peace and love is bestowed on everyone who sincerely works for unity.

How, specifically, can we in this country make progress on the path to unity? We Christians, even living side by side, often do not really live together. What

does this mean? We do not know one another well enough, we communicate little. We witness a paradoxical situation: there are regular theological meetings, exchanges of students and groups of pilgrims with Catholics and Lutherans from other countries, and yet there are much fewer contacts within our country. It would be wrong to say that there are none at all. In Esthonia, for example, the active inter-Christian contacts culminated earlier this year in the establishment of the Council of the Churches of Esthonia. For several years now, representatives of all the Churches in the USSR affiliated with the Conference of European Churches have been meeting for the ecumenical seminar "Pühtica". An exchange of students has begun. But more active and vigorous intercourse is essential.

Would the unrest in the republics vis-a-vis the Russian population have reached such a pitch if there had been fraternal unity among the Christians? The peoples living together would more easily find a common language if the believers among them—a considerable proportion—really formed one single Christian family. It should not be assumed that our striving for unity is motivated by considerations of practical utility. Unity is the injunction of our Chief Shepherd and Lord Jesus Christ: *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Mt. 11. 28).

If we are wholly oriented towards Christ, we are oriented towards unity. "In the face of the infinitely important and saving basic orientation of our consciousness towards Christ any particular disagreement between Christians is of little consequence, just as, on the other hand, it is of little consequence in Christians' actual work for the good of this world. Both when rising aloft and descending to the earth, all Christians come closer together."⁶ This is how Father Pavel Florensky put the matter, sixty-five years ago, in his revealing article "Christianity and Culture". The problem of unity is not the principal one in this work, but he reminds us of the importance of trust. "If the Christians of one denomination believed in the sincerity of the orientation towards Christ of the Christians of another denomination, there would probably be no divisions, in the first place—though this would not preclude the existence of differences."⁶

Likewise important is his warning against purely superficial compacts to create a semblance of peace, but not really conducive to peace. "No amount of Church red tape, bureaucracy or diplomacy will inspire unity in faith and love where such unity is lacking. Far from uniting the Christian world, attempts to paper over the cracks can only further isolate the various denominations from each other."⁷ We must admit that the divisions in the Christian world derive not from differences in doctrine, ritual or Church organization, but, in fact, from a profound mutual distrust in the main thing—the belief in Christ, the Son of God, Who came to the world in the flesh. "Not infrequently we differ over things of third-rate

importance at times when even first-rate pretexts for dissent must be ignored for the sake of preserving the most important thing,"⁸ Fr. Pavel Florensky notes.

We sometimes hear that divisions exist only because we lack love for our fellow humans. Probably it would be more correct to say that we lack love of God, and our spiritual vision is therefore dimmed. Those whose hearts are not sufficiently pure do not see God and therefore are unable to recognize their brothers.

It is very important to realize that love implies will, as well as feeling. If love's works are trust and the endeavour to understand our neighbours and help them, if love is patience and constant inner growth, if living in love means living in prayer, then, we trust, unity in the love of God and of our fellow humans will sooner or later lead us to peace and concord.

There have been many encouraging developments in the ecumenical life of Christians in Europe and the rest of the world lately. The first European Ecumenical Assembly "Peace with Justice" held in Basel last May, is a case in point. Of course, one must understand that such meetings are the result of years of effort, the fruit of creative ecumenical activities motivated by Christian love. The atmosphere of peace and love which prevailed at the Basel conference undoubtedly stemmed from the mutual trust and mutual interest of Christians of different confessions, from their respect for the spiritual and cultural treasures of the various Churches involved. This atmosphere was enhanced by the recital of the choir of the Leningrad Theological Schools, surely a profoundly peacemaking contribution. Such meetings, at different levels, give us a solid basis for mutual understanding and peaceful living.

The Basel assembly was not only a meeting of clerics and professional ecumenists. It was also a gathering of ordinary people, a congregation of members of differently-sized parish communities, all of them sincerely wishing to see Europe as our common home. The success of the Basel assembly suggests that such religious festivals, such creative efforts for peace and unity, could be useful within our country too.

Speaking of our internal problems, one of the acutest is that of the Uniates. I will not dwell on the theological, canonical or historical aspects. Archpastors and theologians are dealing and will continue to deal with these matters specially. But I cannot pass over in silence the moral aspect.

Regardless of how the matter is seen in terms of canon, what is required here is the same mutual understanding, trust, patience and Christian love as should exist between all Christian brothers. No, I am not going to give any assessment of past or present events. I only want to recall that in the last few years we have not only reached mutual understanding with nations whose political systems differ from ours, but have also achieved a reconciliation with nations that waged war against us. We are doing everything to overcome the enemy image. We must bear all this in mind when preaching to embittered, mutually hostile people. Our preachment of love is

inadequate, and so is the light we give our insufficiently enlightened flock. Only love, the light of Christ, awareness, a realistic assessment of the situation can calm, educate or re-educate people who have grown up in a far from healthy atmosphere. The Uniate problem is only one aspect, though a serious one, of the disharmony and absence of peace in this country. It is closely interlinked with the nationalities problem, the next question I am going to consider in this report on peacemaking today.

* * *

It is obvious that national tensions do exist today. They make themselves felt to a greater or lesser degree depending on the external circumstances. These tensions derive from sin. Strictly speaking, the nationalities question should not confront the Christian with any problem as neither Holy Scripture nor Holy Tradition offers any basis for distinguishing between nationalities in the sense current today. Strictly speaking, St. Paul's undoubtedly important words to the effect that, in Christ, *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free* (Col. 3. 11) refer not to the nationalities question, since Greek and Jew are, rather, theological categories designating primarily the religion from which the person in question was converted to Christianity. But the apostle's words assert the real equality in Christ of all peoples, the equality of members of all groups, trades, classes and other categories. For there is no inequality in Christ.

Patristic thought knows of no nationalities question. Alas, today the problem does exist. In the late nineteenth and early twentieth century it was repeatedly raised by Russian Orthodox thinkers, but in subsequent years pretence of its having been solved discouraged its further discussion. My theme does not provide for an extensive and detailed treatment of the problem but I must say that in view of the present national unrest and hidden tensions we, in our efforts for peace, must clearly formulate the Orthodox position.

As early as in the nineteenth century Russian religious thought warned against two fatal extremes: on the one hand, indifference towards one's own people and the denial of any obligations to it, an attitude called cosmopolitanism, and, on the other hand, nationalism, which posts one's people as the be all and end all, for which all means are good.

It should be perfectly clear that the Christian principle of love for one's neighbour applies to relations among peoples regardless of their denominational or ideological peculiarities. If we are Christ's pupils we must love other nations as we love our own. Of course, this does not imply a psychological similarity of feelings, colouring and forms of expression, but it does mean that our ethical aspirations are of equal value. As Christians it befits us to wish true well-being for other peoples, as we do for our own. We should cherish equal love and goodwill for all peoples since good itself is one and similar for all.

However, we must remember that Christianity is supranational, not anational. It implies not the effacement of personality, but the personality's free flowering in Christ. Nor does it ignore the "personality" of the nation, the people, of its national culture. The Christian ideal calls not for the "obliteration but for the transformation of people's natural qualities. I am only recapitulating all this because the present national tensions partly stem from erroneous notions about the Christian or, more specifically, Orthodox position on the problem of nationalities.

For instance, the new interest in national culture, the search for its roots, the rediscovery of the forgotten heritage are characteristic of the present revival of our society. The Russian Orthodox Church blesses and supports the renaissance of the national culture, but she perceives manifestations of nationalism in spheres where national self-consciousness is divorced from the Christian conception of the nation, where love of one's own ignores the universal and all-human, where self-consciousness turns into self-satisfaction, where love is replaced by suspicion and hatred and calls are heard for the search of alleged enemies intent on destroying the nation. This technique for corrupting the popular consciousness is well known. It is mostly resorted to at times difficult for people and society. Instead of calling for self-analysis, introspection, purification, repentance, responsibility, creative work and solidarity with every form of good, instead of fostering Christian love of every human being, there are calls to search out and settle accounts with the carriers of ill will, i. e., in effect, calls for hatred. But to fight against evil means above all to create and affirm good.

What do we see today? How often do we, in analyzing the past, simplify and distort the essence of historic processes, how often do we impose the responsibility for the people's tragedy, for the loss of faith and things we hold sacred, for the moral decay, on several particular persons. It is difficult to determine particular people's degree of responsibility for the horrors of whole epochs, say that of Stalinism. But the unenlightened consciousness is easily induced to blame whole peoples if some of their members were involved in tragic events. Students of history, those who ponder the nationalities problem and are versed in social psychology and politics, easily see through this trick, but to the mass consciousness it is dangerous indeed.

Some Russians lay the responsibility for the nation's loss of its spiritual and cultural heritage at the door of non-Russians (some use the term "small peoples"). Conversely, in the Baltic area the crimes of Stalinism are blamed precisely on the Russians. This search for enemies of the nation is a dangerous mania of long standing. Definitely, there is no basis for it in Christianity. On the contrary, Christianity must help cure it. The only remedy here is the promotion of genuine spiritual religious relations among believers, among members of different religions,

and above all among Christians, for whom there should be no divisions at all.

There is an acute need for the unity of all those who live by the striving for the good, for truth, beauty and peace. To us Christians, working for these ends should not be a matter of practical expediency, dictated by the current situation, it should stem from our Christian consciousness, since Christ is the King of peace. *He is our peace* (Eph. 2. 14).

It should be possible for Christians to resolve the kind of national problems discussed above simply and without hurting anyone. But what if national differences are linked with religious ones? It is common knowledge that Christianity does not make love of one's fellow humans dependent on the latter's confession or ideology, but we fail to bear adequate witness to this attitude. Love must not only be proclaimed but confirmed by practical action.

Christianity brings us up in the conviction that all nations form a single family. God *hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17. 26). We, who profess different religions, are united by the conviction that life has a meaning and purpose. All of us ask: what is man? what is good and what is sin? We hold largely similar views on suffering, on life and death, on judgment and retribution after death.

Christians' joint life with adherents of other religions does not imply a renunciation of the preaching of the Gospel. It calls for prudence and love, openness, dialogue and cooperation, it presupposes recognition of each other's spiritual, moral and cultural values.

We remember that there have been inter-religious differences and strife through the centuries, but our doctrine requires that in asserting moral values, peace and social justice we should strive for mutual understanding and unity.

We believe that our Lord Jesus Christ, in His infinite love, voluntarily accepted suffering and death on the Cross to atone for the sins of all human beings and lead everyone to salvation. Any form of discrimination and humiliation of man in his human dignity militates against Christ's Spirit. But all these lofty truths must be preached tirelessly, and the best proof of our sincerity is active and wise work to consolidate the worldwide family of man in the spirit of peace, to assert the universal human values.

In the last few years ways have been mapped out and the first steps taken in organizing a Christian-Muslim dialogue. But recent developments in a number of republics have made it clear that more vigorous steps and broader brotherly ties are necessary. Believers of every religion must take the lead in promoting peace in their respective republics. Peaceableness and love must be the main distinctive features of religious people. We in this country have considerable experience in holding inter-religious world conferences devoted precisely to peace. But they mostly concerned themselves with international issues, notably the problem of preventing war. Today, however, we see that an extremely dangerous conflict may flare up over national

issues within this country too. Therefore, resolute steps are essential towards religious cooperation.

It is not the senior hierarchy or the clergy alone that should engage in peacemaking work. It must also be carried on at the parish and community level, in the private intercourse of lay believers—a joint endeavour for the good of all the peoples of our country and the whole of humanity.

We all know that our personal meetings with Christians in states with which our country once had strained political relations have considerably contributed to world peace. All of us are aware of the vast potential of popular diplomacy, in which believers play a substantial part. I have just returned from Seattle, USA, and I am still under the impression of the cordial welcome America's ordinary believers gave us. Their openness and sincere desire to help us in our good undertakings are encouraging. Such meetings contribute to mutual trust, which is so essential. We are fully conscious today that our Christian love and cordiality are needed everywhere, above all in our own country, by all our fellow citizens.

Interconfessional Christian, inter-religious and national problems all necessitate a systematic implementation of the ideals of brotherhood and love among all people, particularly among neighbours who clash in everyday life.

The great commandment is: *love thy God with all thy heart... and love thy neighbour as thyself* (Mt. 22. 37, 39). Christ made the commandment of love for one's neighbour, a commandment unto Himself with His brothers as objects of love, when he said: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Mt. 25. 40). By assuming the nature of man He united with Himself the whole of humanity in a kind of preternatural solidarity, and made love the distinguishing feature of His adherents, saying: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35).

Charity, help to the ailing and the aged, moral education, enlightenment and the fight against drug addiction and alcoholism, the re-education of delinquents and other humanitarian activities are all works of love and peace. We must see in our neighbour the image of God, in which he was created, and of Christ our Lord, Who, ultimately, is the one Who grants aid to those in need.

Today charity can and must unite all people. Wherever people lack food or water, clothes, shelter, medicines, work, education or other essentials for a truly human existence, wherever they suffer in trials, disease and solitude, wherever they languish in prison or exile, Christian love must find them and bring them help and consolation.

Christian charity is more than sympathy. Of course, we share in our hearts the pain, the suffering, the poverty, the afflictions of our fellow humans. But the essential thing is that we see their poverty and humiliation as the continuing agony of Christ. Of course, everything must be done to improve the social

order, and restore justice and harmony in society, but the Church's main concern should be to reform people's hearts and minds. Therefore, our peacemaking activities can be considerably enhanced by works of charity. The education of believers in this spirit is our principal task. The endeavours of the Russian Orthodox Church in this sphere are extensive and effective, but what matters most is that everyone should help promote peace and love among people.

I could tell a great deal about the involvement of our Church in the social activities of our renewed society, but this is not an account of things accomplished. In general, deeds of charity should not be advertised. One should rather keep silent about one's good works. Regrettably, we sometimes tend to speak of them with an air of solemnity, although our most important tasks have yet to be tackled. We, the Orthodox, can accomplish a great deal for the whole of our society. This work requires not only considerable effort and enthusiasm but also new kinds of activity and forms of preaching. First of all, we need highly effective religious and moral enlightenment and education of the people. Good opportunities are opening up for this today. What is required is initiative, creative quest and a high sense of responsibility.

We are conscious of our responsibility for the maintenance of peace not only among states, but also among the peoples in this country, peace between the generations, among proponents of different views on the future of our society, peace among the adherents of different religions and those who have no religion, peace at every point where enmity is brewing.

As a People's Deputy I have called on all the deputies to consolidate their efforts for a joint search of solutions to common problems. Today all of us, believers and non-believers, are concerned by the decline in morality. "It is revived morality that will make us tolerant of each other, merciful to all the afflicted, sick, invalids, elderly and lonely people, merciful to nature the negligent and destructive attitude to which is a direct result of egoism and a morbid state of human soul."⁹

Peace with Nature—I will touch briefly on this theme too. Man's harmonious, paradisiacal relations with the animal and plant world were upset long ago, but today mankind is so aggressive towards Nature that its conduct is becoming suicidal. Non-ecological behaviour by one state harms other states too, non-ecological behaviour by an individual represents an aggressive attitude both to Nature and to fellow humans. So ecological questions today are not only practical questions of survival but also questions of

morality. The restoration of harmony, of peace, with Nature is a moral task, just as are the restoration of social harmony and all matters relating to peacemaking.

The Russian Orthodox Church takes an active part in the all-Christian movement—Justice, Peace and the Integrity of Creation. We base our conception of the relationship between man and Nature on Biblical, patristic and Russian theology and on Russian religious philosophy. It is not only the gravity of the ecological situation but also our faith, our conscience, our moral stand that impel us to work for the restoration of man's peace and harmonious relations with Nature.

Imploring God's blessing for our peace efforts allow me, in conclusion to recite a prayer which the Basel Assembly requested the Churches and Christians of Europe to include in their religious practice:

"Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

"Lord, make us instruments of your justice. Make us instruments of your peace. Make us instruments for the renewal of your creation."¹⁰

NOTES

¹ St. Gregory of Nazianzus, *Works* (no place, no year). Vol. 1, p. 153.

² St. Gregory of Nyssa, "On Beatitude", *Works*. Moscow, 1981. Part 2, p. 465.

³ St. Clement of Rome, "Letter from the Church of Rome to the Church of Corinth".

⁴ St. Gregory of Nyssa, "On Perfection", *Works*. Moscow, 1868, Part 7, pp. 234-35.

⁵ Father Pavel Florensky, "Christianity and Culture", *JMP*, No. 4, 1983, p. 54.

⁶ *Ibid.*, p. 54.

⁷ *Ibid.*, p. 55.

⁸ *Ibid.*

⁹ Metropolitan Aleksy (Ridiger), Address at the Congress of the People's Deputies of the USSR, May 31, 1989, *Izvestia*, June 1, 1989; see also *JMP*, No. 9, 1989, p. 6.

¹⁰ Final Document of the European Ecumenical Assembly "Peace with Justice", 6.4. *JMP*, No. 9, 1989, p. 43.

For the 40th Anniversary of the Soviet Peace Committee

**To the Chairman of the Soviet Peace Committee
Genrikh Aleksandrovich BOROVIK**

Deeply esteemed Genrikh Aleksandrovich, my heartfelt congratulations to you and, in your person, to all the zealous workers in the field of establishing a lasting and just peace in Europe and in the whole world on the 40th anniversary of the activity of the Soviet Peace Committee. As one of the founders of the peace movement in our country, the Russian Orthodox Church, her episcopate, the clergy and laity, aspire to assist, with every means at their disposal, in the implementation of the lofty and noble mission of the Soviet Peace Committee. With all my heart I wish full success to your blessed labour of preserving the sacred gift of life and establishing on earth a secure and just peace—conditions of life fitting for all men.

With deep respect,

PIMEN, Patriarch of Moscow and All Russia

August 24, 1989

**To Genrikh Aleksandrovich BOROVIK,
Chairman of the Soviet Peace Committee**

Dear brother, from the bottom of my heart I congratulate you and all our co-workers in the Soviet peace movement, on the 40th anniversary of the Soviet Peace Committee. The significant contribution made by our movement to avert a war catastrophe and safeguard the sacred gift of life is universally recognized. With special satisfaction I take note of the fruitful cooperation of representatives of the religious public in the Soviet Union, brought together in the cause of peace by the Public Commission of the SPC for Contacts with Religious Circles for Peace. I believe that the translation into life of the vision of the world without arms and wars, a world filled with fraternal concord of all nations, is being drawn nearer by the genuinely peace-loving course of our great Motherland and the efforts of the participants in the Soviet peace movement devoted to the cause of peace.

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations of the Moscow Patriarchate,
Chairman of the Public Commission of the Soviet Peace Committee
for Contacts with Religious Circles for Peace*

August 24, 1989

Archbishop KIRILL of Smolensk and Kaliningrad

The Church and Society in the Context of Perestroika

1. Founded by our Lord Jesus Christ, the Church has a salvific eschatological purpose: she is called upon to save people and bring them into the Kingdom of Heaven. This goal can be achieved in full only in the future age. However, the spiritual growth of people and the cause of salvation are effected here on Earth in the context of historical existence, and the Church, blending as she does the temporal and the eternal, the human and the divine, the visible and the invisible, is incorporated into history by this temporal, human and visible. She shares with the world its historical destiny, while being the catalyst designed to renew and transform the human family spiritually. It is for this reason that historical conditions in which people exist do not fail to exert an influence on the cause of salvation which the Church serves. These conditions can either promote or hamper the spiritual development and perfection of the individual. There is a deep interconnection between the inner state of a person and the state of society, an interconnection which proceeds from the social nature of man. It is entirely obvious that human pride and egoism distort societal life, just as social conditions that are marked by injustice and lies are capable of embittering people, turning them from good and drawing them into evil. And if social conditions are ruined, they are capable of playing the role of a catalyst, as man finds ever newer impulses to sin in them. By virtue of the social nature of man, a sin that has been committed never remains his purely personal matter, but in one way or another affects the lives of other people and influences social relations. The mutual conditionality of the personal and the social that obtains from man's social nature forms the likeness of a spiral along which either spiritual mutual enrichment and growth or degradation and debasement can proceed in equal measure. And, as the record of history has attested, this movement is never even. Mutual conditionality spawns acceleration. It is for this reason that resistance to sin presupposes efforts both on the level of the individual and on the level of society. This was realized particularly acutely during the patristic period. Suffice it to recall the feat of the ministry of St. John Chrysostom, who paid for his fight against social evil with severe exile and premature demise. The entire subsequent history of the Church, the Russian Church included, abounds in graphic illustrations. In the church consciousness, pastoral concern for souls has always incorporated concern for the spiritual and moral state of both the individual and society.

2. However, if the Church is to be able to effect this pastoral ministry in society, it is imperative to observe at least two compulsory conditions. First, society must allow and respect the prophetic mission of the Church which presupposes opposition to sin and the affirmation of spiritual and

moral values. The prophetic ministry of the Church is the selfless proclamation of righteousness, which should not and cannot pursue any latent political, economic or even world-outlook interests. The voice of the Church should be the voice of the conscience, which awakens the dormant conscience of people and shapes a system of moral values. Second, the Church is called upon to be outside politics in the sense that she should not have her own political programmes, just as she should not in equal measure have claims to political leadership. If her prophetic voice is to be heard by everyone, she must avoid the temptation to identify herself with one policy or another and also to be a professional expert on public programmes. On the other hand, however, the Church cannot be indifferent to political, economic, social, scientific or cultural transformations which are capable of influencing personal or social morality. In this sense the Church should be interested in politics, economics, science and all other fields of social life. She should have and opportunity to voice her judgements on them, being guided not by any narrow human interests but exclusively by the moral principles contained in the Bible and Church Tradition. While preserving his freedom, each Christian, each member of the Church is called upon to correlate his viewpoint with the Church's stand so as to have an ethically correct approach to existing social problems.

3. It is a well-known fact that over several decades few of our countrymen heard the prophetic voice of the Church. Society was dominated by a false and very dangerous stereotype which relegated the Church to the annoying "vestiges of the bourgeois system", which contradicted socialist morality. The building of the new society was linked with the idea of uprooting "religious prejudices". Diverse methods were used on this path, from repressions and crude authoritarian methods to insulting propaganda and hushing up.

As a result, the Church found herself elbowed out of social life. She was provided a narrow and dim space beyond the "margins" of this life, which was called upon to demonstrate the "mass" departure of citizens from religion. The closed cathedral in the centre of the city and the small church in the city's outskirts filled with old women were visible symbols of the status of religion in our society. This picture was designed to show that the Church has no place in the dynamic life of modern society and therefore has no place in the future as well. Her province is the outskirts. Her flock is old people who preserve their religious prejudices owing to their ignorance and lack of education. Even though the Church amply proved through the feat of her humility and sacrificiality her link with the people and her fidelity to the patriotic tradition, there were ideologues in our society who doubted the sincerity of this stand and regarded the Church as a concealed and dangerous enemy and were prepared to in-

terpret in this sense any word by the Church that differed with their understanding of social benefit. Society not only refused to listen to the voice of the Church but also denied the Church the right to speak out, with the exception of instances when such witness corresponded to the official political stand and was acknowledged as being useful.

4. The changes taking place in the country have touched upon the sphere of Church-state relations. The registration of thousands of parishes, the return of closed churches and cloisters and the opening of new theological schools echoed with great joy in the hearts of the faithful. The main thing, however, is that this visible renewal of Church life is today the result of sweeping internal transformations in our society. Without these transformations the external changes would be purely "cosmetic" and would not guarantee the irreversibility of the process. The older generation recalls the sad experience of this "face-lift" in the postwar years, when the opening of churches was halted by someone's order, and then, in the 1950s and 1960s, gave way to their mass closure, and often ruthless destruction. The point of what is taking place today is that the changes are being carried out not only on the external practical level but, what is especially important, on the level of theory and public mentality. Today a new model of relations between the Church and the socialist state is being created, and the principle of freedom of conscience proclaimed by the Revolution is being filled with real content. Today fundamental changes are occurring in an understanding of the role and significance of religion, the Church and the religious citizen in our society. The latter is particularly important, as a believer ceases to be perceived as a second-class citizen, and his convictions, as vestiges hampering social development. The fact is being recognized that religious convictions contain the motivation of personal and public morality and promote the strengthening of inter-ethnic relations and family bonds, conscientious work, and the overcoming of immoderate drinking and crime. The celebrations marking the Millennium of the Baptism of Russ fostered a realization of the Church's role in the formation and development of the national culture and in the shaping of the nation's spiritual ideals. It can be said that a very important inner process is apace which is transforming and renewing the principles of our social life.

5. All this is leading to a situation where the Church is gradually emerging from her "narrow and dim" space and becoming a partner in dialogue. For the first time in many decades, society is opening up and acquiring the ability to listen to the voice of the Church. This means that the Church is regaining the possibility to effect her pastoral service in all its fullness, including the social as well as personal dimension. The new situation is a new challenge to the Church. Society wishes to know the Church's stand on problems of personal and public morality, politics, economics, ecology, culture, education, inter-ethnic relations, upbringing of the youth, the family and marriage and many others. Clearly, the Church's answer should be of a pastoral nature and be geared above all to the members of the Church but not only to them, for without joint effort of believers and non-believers, the problems facing society today cannot be solved. The changes taking place in the country are characterized by society's very positive attitude to the Church's practical involvement in the efforts to solve a number of specific problems, such as organization of charity projects, work in elective bodies of power, revitalization of the national culture and rural life, development of inter-ethnic dialogue, and filling in of gaps in religious knowledge.

This new role of the Church in Soviet society cannot

be a simple one for her. It is posing new tasks to the central bodies of ecclesiastical administration, to hierarchs, theologians and priests, to the theological schools, monasteries and parishes. It demands from all of us well-considered theoretical work, transformations in the field of Church practice, strengthening of the bonds linking our fraternity in Christ, prayerful and spiritual labour, and moral improvement.

6. For all the diversity of the theological interpretations of social development, one should single out the main principles which we feel should underlie such interpretations.

6.1. Since the ultimate goal for man is his salvation, his acquisition of the genuine meaning and fullness of life, it is this goal first and foremost that should be promoted by the social system. The above means that the social order should be geared to the individual and help him develop his potential. The social system is secondary; the human individual is primary. The Lord Himself establishes this correlation when He says that *the sabbath was made for man, and not man for the sabbath* (Mk. 2. 27).

6.2. The exclusive merit of the human individual and his elevation by the Creator over the whole of creation (Gen. 1. 28; Ps. 8. 3—8) requires that social relations ensure the exercise of the rights and fulfilment of the obligations of the individual and the creation of living conditions that accord with human dignity. Society must provide each person an opportunity to have a home, food and clothing, to freely choose his way of life, create a family, bring up children in accordance with his convictions, select an occupation and have a job, receive information and exchange it, act in personal and social life on the basis of the moral norms which God has built into human nature, be guaranteed against encroachments against his life, health or dignity, and exercise his civil freedoms responsibly. Particular mention should be made of the importance for man of enjoying freedom of conscience, which presupposes, among other things, a choice between religion and atheism, and also religious freedom, which provides the right to freely profess a religion.

6.3. Inasmuch as God is the source of life, non-harm and preservation of this gift of God's is one of the prime obligations of human society. The social system, public morality and the structure of power should exclude the possibility of political, economic or social decisions being taken that could do harm to human life, undermine the integrity of the individual or cause irreparable damage to nature. A careful attitude to man and to his health and dignity is one of the fundamental principles of human society. The social system, social conditions of life and the level of morality should promote the exclusion of such crimes against life as deliberate murder, suicide, abortion and euthanasia, such crimes against the integrity and dignity of the individual as bodily or moral torture, illegal imprisonment, prostitution, and living and working conditions not worthy of man. This should also include an irresponsible attitude to one's job obligations and professional duty which results in loss of human life and harm to people's health. The Church's response to problems of international relations should be imbued with concern for the preservation of the sacred gift of life.

6.4. The pastoral word of the Church should include concern for social justice. This concern is grounded on the equality of people before God, who have one nature and one origin. Equality does not mean levelling. People differ from one another in their spiritual and moral strength and intellectual and physical capabilities. The social system should provide equal conditions enabling each person to deve-

op his talents. At the same time society should display particular concern and render especial support to those who cannot provide themselves with decent living conditions without this support. The principle of social protection of citizens, which is fundamental to our social structure, is often subjected to distortion in practice. This applies above all to elderly single people, the disabled and, in isolated instances, to young people as well. It seems to us that it is here that the witness and ministry of the Church can be especially effective.

6.5. Social justice and the public weal cannot be attained if the laws of society are not respected and observed in it and if citizens ignore their obligations to society. The socialization of the life of modern man is leading to a situation where the personal good estate of people is increasingly depending on the good estate of society. For this reason crimes against society, just as the striving to create one's own prosperity at the expense of others eventually turns against the very members of society. Social development cannot be successful without discipline within social relations, without legal order, and without due responsibility for acts committed.

However, the notion of duty is a moral notion. Duty is the overcoming of egoism and the subordination of personal interests to the interests of one's neighbours. Fostering of a sense of duty cannot be external, and coercive even less so. A sense of duty obtains from morality and is regulated by morality and by the voice of the conscience. Nor should one overlook the fact that a sense of responsibility is strengthened in a person when living conditions do not undermine his dignity and accord with his vocation, and when social structures ensure the accessibility of each individual to the decision-making process. Such notions as morality, democracy and economy adjoin in the creation of the common weal, i. e., the totality of conditions which ensure perfection of the individual and society. The ministry of the Church today should include fostering in the flock a sense of responsibility for the common weal, a conscientious attitude to labour, and the surmounting of personal or collective egoism. The Church needs to display attention to the economic conditions of people's lives and to the process of the development of democratic institutions so that external circumstances could enable the individual and society as a whole to instil moral and social virtues in themselves.

6.6. Especial emphasis is being made in our society today on economic problems. The hopes for a growth of the material wellbeing of people and for a solution of social problems are justly linked with the success of the economic reforms. The future of perestroika hinges in a certain sense on the results of the economic reforms. It is for this reason, therefore, that models of economic development, methods of running the economy, and problems of ownership are being widely discussed in society. Assessment of the ideas being proposed from the standpoint of their economic expediency is not among the Church's tasks. However, in terms of pastoral concern, the Church cannot be indifferent to the new economic ideas. Like all other "horizontal" dimensions of life, the economy should promote the spiritual development of the individual and respect his dignity and help him realize his vocation. Man is the centre and the goal of the entire socio-economic system. For this reason the designation of production is not the mere increase of output and growth of its quality, not profit or power, but service to man in keeping with the morally conditioned hierarchy of spiritual and material needs, *for what is a man profited, if he shall gain the whole world, and lose his own soul?* (Mt. 16. 26). It is important that economic

activity develop within the confines of moral responsibility, so that it might not disfigure, enslave or exhaust the individual, not contribute to the concentration of power in the hands of individuals or groups, not entail thoughtless exploitation of natural resources and pollution of the environment, not spawn social tensions and conflicts. At the same time the economic system should be flexible enough to provide each person with an opportunity to display reasonable initiative, develop his talents and work freely and creatively, effectively creating the values he and society needs. The economic system should be a combination of two basic dimensions—effectiveness and justice. Striking a balance between them is the key to building a viable and humane economy. It is totally obvious that it would be inhuman to forget about justice and boost economic efficiency by any means. Such an economy would entail patent or concealed exploitation, forfeiture of the right to work, success of one to the detriment of another, and encroachment upon the dignity of the individual. But justice without economic efficiency is inconceivable as well. Such justice would turn into equality for all in conditions of poverty, loss of initiative, social stagnation and, lastly, a glaring travesty of justice in the social context, one that is broader than the economic one alone. The right correlation between effectiveness and justice can be found when there are clear-cut moral orientations before society, when the system of spiritual coordinates is not lost. The interconnection between the economy and morality has directly to do with the quality of human life and as such should be a subject of pastoral concern.

6.7. Considerable importance in modern social debate is assigned to culture and trends in cultural development. It is quite obvious that the changes taking place in society as a result of the scientific and technological revolution are exerting an enormous influence on culture. Such phenomena as industrialization, urbanization, and development of transport, communications and information promote cultural interaction and also the emergence of new cultural forms which have an impact on the way of thinking. Not everything is unambivalent in this new cultural situation. On the one hand, the increasing cultural exchange is contributing to a mutual enrichment of cultures and the creation of cultural patterns capable of expressing the unity of the human race; on the other, there is the imminent danger of the consigning to oblivion of national cultures reflecting the spiritual wealth and diversity of the human family, and the domination of unified, so-called mass culture. We feel that culture in the narrow sense, which sets it apart from civilization, should be taken to mean the totality of the works of man's creative activity aimed at satisfying his spiritual, intellectual and aesthetic needs. In other words, the notion of culture is closely bound up with the individual's spiritual essence and consequently with the ethical level of his existence. It follows from this that true culture, elevating as it does man intellectually and aesthetically, should promote the spiritual and moral perfection of the individual and inner spiritual progress. The inspiration of man means the capacity to control oneself, one's instincts and passions and the capacity to attain inner integrity, subordinating the flesh to the spiritual principle. If, however, culture is not conducive to this, it turns into an anticulture, bearing a dangerous destructive force under a sometimes decorous and sometimes undecorous external shell. Today an especially acute spiritual vision is required in order to distinguish between spirits. The Church always supports true culture aimed at creating man's inner integrity, and has always stood opposed to anticulture, i. e., what destroys this integrity under the guise of culture. The Church's

concern for culture should be a part of the overall pastoral concern for man.

Our Church can and should hold a place of her own in the efforts to preserve the national cultural legacy, which gives modern man access to the spiritual wealth and wisdom of the preceding generations and to the living tradition of his people. In this context the restoration of destroyed and defiled churches is of not merely practical ecclesiastical but also of enormous cultural importance, just as is the preservation of the tradition of hymnody and iconography.

6.8. Being responsible to God for the spiritual state of her people, each Local Church is called upon to preserve, protect from destruction and nourish all that is spiritually valuable in the culture and the customs of the people. In effecting such concern, the Local Church serves to strengthen moral principles in the life of the nation, for popular tradition bears the centuries-old experience of the assimilation of the moral ideal. The destruction of the national culture and tradition is not only a sure way to deprive the people of its historical memory and self-identity but also tear it from the environment through which it used to be nourished spiritually. Moral decline, spiritual affliction and the loss of value orientations are the inevitable consequences of such destruction. Under the circumstances there arises the temptation of idolatry, for spiritual vigilance and the capacity to differentiate between truth and lies is deadened. So it is hardly fortuitous that the destruction of the cultural tradition of our people was accompanied by the destruction of ecclesiastical life, just as their joint restoration today is not accidental.

6.9. However, while promoting the cultural enlightenment of her people and being united with its culture, each Local Church belongs to the Universal, Catholic, Church. Scattered across the face of the Earth, and belonging to different nations, the progeny of the Church comprises one Body, one people of God with which Christ concluded a new testament with His Blood (cf. 1 Cor. 11. 25). Through this testament He, our Peace, reconciled Jews and heathen, having made *both one* and having broken down the *middle wall of partition* (Eph. 2. 13—14). From the outset of her historical existence the Church has been an inter-ethnic and multicultural community. The borders of the Church have never coincided with national or cultural borders. Her members form the chosen generation, a royal priesthood, a holy nation, the people called out of darkness, which in time past was not a people, but are now the people of God (1 Pet. 2. 9—10), in which there is a place for each nation. While belonging to his people, a Christian belongs to the people of God through the Church. The very fact of affiliation with the Church is a challenge to nationalism, for nationalism is national arrogance and national egoism. This arrogance and egoism have nothing in common with what is called national pride or national dignity. The latter is a realization of the importance for oneself of the historical experience, culture and achievements of one's people. The legitimate sense of national dignity, as opposed to nationalism, is alien to haughtiness and a derisive attitude to other peoples and cultures. Admiration for one's own people should not be blind or blinding, for in the former instance it hampers one from mastering the lessons of history, and in the latter, from seeing and perceiving values contained in the experience of other peoples. A feeling of national exclusiveness and national superiority is spawned by arrogance and entails enmity and hatred for others. The Church is a family which unites peoples and requires that her members be guided in their mutual relations by one law, the law of love.

Our Local Church is a multi-ethnic Church and as such is

called upon to incorporate in herself and her witness the cultures of many peoples. She is also called upon to unite people of different nationalities, suffusing as she does human relations with Christian virtues, and to nourish *all till we all come... unto the measure of the stature of the fulness of Christ* (Eph. 4. 13).

In this day and age, which is witnessing a growth in the national self-awareness and an exacerbation of national contradictions, the witness and ministry of our Church should incorporate special concern for inter-ethnic relations. With her inner life the Church should set an example to a society of inter-ethnic relations that are devoid of sinfulness, arrogance, intolerance and alienation, while not entering into political debates and not identifying her stand with that of the opposing sides. The Church can do her part for reconciliation, seeking to heal opening wounds, to unite rather than divide people, helping them to understand, and perhaps to forgive one another, so as to restore justice and peace between one another through joint efforts. On this path our Church can take advantage of the possibilities opening up in the field of ecumenical and inter-religious dialogue with other confessions and non-Christian religions. Service to national reconciliation requires ever greater openness on the part of the Church to culture, to the languages and pious traditions of her peoples, so that each Christian irrespective of his nationality would not feel alien in the Church and could glorify the name of God, growing spiritually in a cultural environment that is native to him.

7. The new situation in our country is broadening the possibilities for the Church not only to set forth her moral judgment on various aspects of social life but also to take a direct part in it. This applies above all to works of mercy and charity and also to the imparting of religious knowledge to people. Admittedly, there are at least two obstacles to the utilization of these possibilities.

7.1. The first obstacle is the absence of a law permitting such activity. Despite the radical changes in public opinion, juridically, the Church still does not have the right to engage in whatever extends beyond the bounds of cult. It is a well-known fact that this law was violated for many years. Contrary to the formal ban, the Church took part in the Peace Fund and in the activity of other public organizations. This type of activity, far from being prohibited, was stimulated rather energetically by the state. It would seem that other social Church programmes could be developed successfully along the path of this traditional violation. Regrettably, this is not the case. The absence of the appropriate law, in some places still creating insurmountable difficulties for organizing Church charity services, not to mention catechetical work. For this reason a speedy passing of the new law should figure at the top of the list of problems pertaining to Church-state relations. Today it is obvious that the solution of this problem depends on the "productivity" of the Supreme Soviet, which is engaged, as we know, in the drafting and passing of laws which the Supreme Soviet itself has determined as the priorities. Without casting doubt on the wisdom of this decision, we would like to say that tens of millions of religious citizens in our country are looking forward to the new law. For them, the passing of this law means much more than a mere broadening of rights to profess their faith. The new law on freedom of conscience is perceived as a guarantee of the irreversibility in the processes which are helping them with each passing day to realize themselves and feel like equal members of society, whose convictions are ceasing to be the cause of concealed discrimination or social censure. In connection with this it is very important that these aspirations be adequately communicated to the Supreme Soviet and reflected

in the text of the law. The election of distinguished representatives of the religious community as people's deputies enable us to hope that the voice of the faithful will be heard.

Both the way Church organizes her social programmes and the means in which religious education of adults and children is carried out hinge greatly on the new law. Both are an inalienable part of the profession of the Christian faith and are envisaged by well-known international legal acts signed by our country. For this reason there is every reason to surmise that the new law will grant religious organizations the right to engage in both. The forms of this activity that will be permitted by the state is quite another matter. In all probability, the Church is to define her attitude to this problem during the period in which this law is being prepared. Permit me to offer the following suggestions in connection with this.

(a) As far as charity and works of mercy are concerned, it is preferable that the new law in principle provide religious organizations the right to engage in such activity. Neither the forms nor methods of Church-sponsored charity should be limited, with the faithful being reserved the right to meet the respective needs of society in accordance with common sense and their possibilities. Such forms can and, in all probability, should be diverse, namely, participation in state and public social programmes and funds and establishment of joint Church-state, Church-cooperative or strictly Church charity institutions. The law should back up and encourage any efforts aimed at selfless ministry to those who are afflicted and in need of human aid and support.

(b) The new law is expected to permit religious education of citizens. It should be recalled in this connection that the Decree of the Council of People's Commissars that was adopted in 1918 proclaimed the possibility of "private" religious training. Regrettably, in practice the notion "private" was subjected to such arbitrary interpretation that this led to the full elimination and outlawing of any organized teaching of religion. Not only was religious education in a church prohibited (regulation of the People's Commissariat of Internal Affairs and the People's Commissariat of Justice of the Byelorussian SSR of May 5, 1928); it was prohibited even at home (*ibid.*, and also Resolution of the Central Executive Committee of Georgia No. 83 of October 8, 1928, Art. 11). It is considered very important for the new law to provide an explanation of this notion that would accord with its meaning. According to Dahl's *Dictionary of the Russian Language*, one of the meanings of the word "private" is that which applies to the case under review: "Private—opposite of what is public and of the state". In other words, "privately" means without organizational, financial and other support on the part of the state or public organizations. According to the Decree's direct meaning, religious education should be carried out by those who are interested in this education. It is considered important that the new law promote the unimpeded implementation of this provision of the decree, with an opportunity being provided for the functioning of different models of religious education, from voluntary study of religion in educational institutions to parish schools and groups. The matter of where, when, with what funds and by whom religious education is to be conducted should be decided by the people who are interested in this education.

(c) The most important point should be mentioned in connection with the preparation of the new law on freedom of conscience. Proclaiming the principle of separation of the Church from the state, the Decree of the Council of People's Commissars of January 3, 1918, deideologized the state,

for Orthodoxy ceased to be the state religion. Separation parish has changed under the influence of well known historical circumstances: in far from every instance is it today a genuine community in which each of its members finds recognition and support. More often than not, especially in cities, large parishes consist of people who do not know, or who are little acquainted with, one another. But even if the parish is small and the parishioners know one another, they lack skills of communication and joint work for the benefit of the entire parish. Most parishioners do not link with the Church or parishes duties other than those which have to do with liturgy. It should be reiterated that this is already the third and even the fourth generation for which parish life was strictly confined to the framework meant that the state recognized itself as being non-religious, i. e., free of any religious orientations, which lose juridical validity for it and for citizens. Neither the said Decree nor any other law proclaimed any other ideology the state ideology. Instead of state ideology, i. e., ideology compulsory for citizens, there was freedom of conscience, which presupposed the right "to profess any religion or not profess any". This Leninist understanding of freedom of conscience was further formalized in the Constitution of the RSFSR of 1918: "All citizens are granted freedom of religious and antireligious propaganda" (Art. 13). One of the results of the subsequent deformations was the distortion of the principle of freedom of conscience proclaimed by the Decree. The Stalin Constitution of the USSR of 1936 cancelled out the meaning of the Leninist wording, removing the balance intrinsic to it: "All citizens are granted the right to worship and freedom of antireligious propaganda" (Art. 124). As we know, this imbalance was not only preserved in the Constitution of the USSR of 1977: it was buttressed with a concrete policy: atheistic propaganda became state-sponsored, i. e., it began to be carried out at the state expense and with the state aid. Atheism became a compulsory subject in state educational establishments. To enable tens of millions of religious Soviet citizens to realize that the state in which they live is not atheistic, the new law should clearly state: freedom of conscience is, specifically, freedom of a choice between religion and atheism, and propaganda of the respective convictions, including religious and atheistic education, which should be provided equal conditions. Of course, the Leninist wording should also be reflected in the country's Fundamental Law.

7.2. The situation in the Church herself is another difficulty hampering efforts to energetically utilize the possibilities opening up before the Church. The fact that for long decades our parishes were deprived of the right to engage in social work led to the skills and forms of such work being consigned to oblivion. However, the problem lies not only in the loss of knowledge which, in certain conditions, can be restored rather quickly. The problem is that the of liturgy, and many simply do not have a notion of its other forms. The point at issue here is not only the laity but the clergy as well. This problem revealed itself immediately, as soon as the Church was provided opportunities to broaden her charity activity. Where it was a matter of contributions to new funds, this did not cause any difficulties with the exception of financial ones. But where the efforts of people and their capacity for self-organization and joint work were required, difficulties came to the fore. Our parishioners who have proved capable of organizing fraternities, sororities and other voluntary organizations for rendering assistance to the needy deserve great respect and recognition. These efforts should be encouraged in every way. However, if such ministry is to turn from individual instances into a norm of our everyday ecclesiastical life, some individual's initiative,

including the initiative of the hierarchy, is not enough. Such initiative is capable of bringing about and maintaining solely individual acts of charity. What is required is not individual acts but the rebirth of true diakonia, effected at all levels of ecclesiastical existence. Like liturgy, diakonia should grow from the very nature of the Christian community, be its need, draw nourishment from its spiritual energy and at the same time replenish this energy. And, despite the existing difficulties, there is reason to hope that our Church will prove capable of revitalizing the ministry of charity and love. What is this hope based on? On the fact that through the action of Divine Providence our Church, although she has been deprived of a great deal, has preserved what is most important, that which has helped her survive. She has preserved mystical grace-endowed life, whose centre is the Divine Eucharist, through which the Holy Spirit transforms the human community into the Body of Christ. Precisely this is the chief difference between a Church community and any other group of people or collective, precisely in this main quality lies its power, its spiritual potential, and therefore, its viability. And in response to the question of whether the Russian Church has a chance to respond to the challenges of our difficult times, we can answer in humility and simplicity of hearts together with St. Paul the Apostle: *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men* (1 Cor. 1. 25). It is a task of signal importance to tap the spiritual potential of our faithful through parish life and gear it to creating and augmenting moral values in society. The main efforts should be aimed at building communal life and developing relations among the members of the parish, at involving them in parish work. How joint work to organize Church life unites people is a well known fact. Take parishes that are opening, for example—they are fine examples to the effect. Therefore, it is very important for parishioners to become involved in the life of their church and in discussions of ecclesiastical matters. We believe pastoral work outside of the liturgy, namely, holding of meetings and talks and organization of interest groups, to be extremely necessary. Particular mention should be made of work with age groups: children, young people, middle-aged persons, and the elderly. It is totally imperative for acts of mercy and charity to be carried out above all within the parishes. Concern "for widows and orphans", i. e., for all who are in need, should become an organic part of everyday parish life. Only in this manner, proceeding from the small to the big and drawing not only on individual workers but on the entire parish, can we revive church diakonia, organize catechetical work and be capable of responding to the needs of our people on a Church-wide basis.

7.3. This prospect for revitalizing parish life acutely poses the issue of personnel training. It is not only our theological schools that are in need of new courses in pastoral theology. Parish priests, who do not have experience in such work in parishes, need to obtain the appropriate knowledge as well. This task could be accomplished through the holding of pastoral seminars in the dioceses or in the deaneries, with knowledgeable people being invited to speak at them. Such seminars could provide the clergy an opportunity to exchange experience and master skills of extra-liturgical work with parishioners and methods of catechetization.

However, the problem in its entirety cannot be resolved through the efforts of the clergy alone, nor should it. The laity can take upon itself a large part of parish work. For the purpose it should be prepared appropriately, too. We consider it useful for our precentorial schools and theological colleges to be able to provide for this training. Aside from the knowledge needed by precentors and psalm

readers for their service, these schools could provide their pupils the knowledge required for teaching catechetical classes, for organizing work with different groups of parishioners, and the like. The Department of External Church Relations is capable of rendering the entire Church great support in the ordering of parish life. It could considerably enrich all of us with the appropriate information on similar work in the Local Orthodox Churches and other Christian communities. Mention should also be made here of the Church press. Its participation in the structuring of parish life is very important, as it can and should become the chief instrument for information exchange both at the diocesan and Church-wide level. In this connection we should give serious consideration to the possibility of reviving diocesan gazettes and broadening Church-wide publications.

7.4. Lastly, perhaps the most important point. The conciliar life of the Church ensures communication among, and the mutual enrichment of, all her members. Through conciliarity the entire people of God becomes involved in comprehending ecclesiastical life, and unity between the pastors and the flock is strengthened. The decisions that are thus taken do not risk being divorced from everyday reality. Having traversed a difficult historical path, our Church is today entering a period when external conditions are becoming rather favourable for the restoration of conciliar principles, and it is important for these principles to be indeed restored and consolidated through hard work and prayer.

8. The Church is separated from the state in this country but she is not separated, nor can she be separated by her nature, either from society or from the people. The practice of the Church's participation in public organizations, and today in the highest body of power as well, which is called upon to reflect the entire spectrum of social interests, is based on a realization of this reality. Let us hope that the new legislation on freedom of conscience will impart the requisite legal status to this participation, through recognition of the Church as an integral religious organization equated juridically with the other public organizations in the country. In this case the great and, we hope, needed, social work which the numerous members of our Church carry out will receive the legal underpinnings that are imperative in a law-governed state.

However, in connection with the new possibilities for the participation of members of the Church in elective bodies of power there also emerge many issues which we feel should be discussed at the present council. The chief one of them is the following: How far can the Church allow herself to go in taking responsibility for political decisions without the risk of harming her spiritual authority and pastoral activity? On the other hand, there is another question: Is it permissible for the Church to refrain from participation in legislation and from the opportunity to exert moral influence on the political process in conditions when not only her own future but also the future of the entire country hinges on the new laws and on the decisions being taken? These are complicated and very important questions which life itself is posing to us, pastors of the Russian Church, at a crucial moment in the nation's history.

9. The country is on the road of reform, casting off the onerous burden of the past. This is a difficult road. Hopes and disappointments replace each other, but today, in the past, the Church is together with her people. And perhaps the foremost task in her relation to society today, it has always been, for that matter, is fervent prayer so that the historical path of the people might be the path of cleansing.

ORTHODOX SISTER CHURCHES

Baptism of Russ and Christian Unity

In 1988 the Russian Orthodox Church celebrated the millennium of the conversion to Christianity of the Russian people. However, some Christians were indifferent towards the occasion, seeing in it a purely local and national event. It is surprising that this was possible in our "international" epoch. Participation in the occasion would not have troubled our ancestors a thousand years ago because they belonged to the Undivided Christian Church in which the local and personal were closely bound with the Church as a whole. The Church is the reflection of the Holy Trinity's life, the image and realization of Love as perfect accord, as the unity of the diverse and the harmony of the local and universal. In the Church—namely within the ecclesiastical community—we do not experience either separatistic nationalism or unspiritual cosmopolitanism. Life in the Church teaches us integrity, shows us the universal significance of sanctity; calls us to unity founded on common weal, the loss of which in our days signifies the movement of humanity to fratricidal Armageddon. This unity began to disappear when the Christian Church fell under the political pressure exerted by the Germanic tribes in the times of Charles the Great and many left her. The unity was lost with the loss of the spirit of universality, with the weakening of the aspiration for sanctity, with the ignorance of the power of the Holy Spirit. For it is precisely the Holy Spirit Who unites us as a single family, which is the Church—the Body of Christ. To belong to this Body for us means to co-participate in the life of the Holy Trinity. Let us look at this unity just before it was disrupted by aspiration for power.

History tells us that on March 18, 978, in Corfe, Dorset, young King Edward of England was martyred*. He was the son of St. Edgar and brought up together with his family by the holy bishops and monks of that time. After the treacherous assassination of St. Edward accomplished by the nobles who were displeased with his generous donations to the monasteries, the throne went to his step-brother Aethelred who was called the Unready because of his unfortunate reign. In fact it was that fateful reign which helped the successful invasion of England by the Danish

King Canute. Aethelred's second marriage to Emma of Normandy caused the Norman conquest in 1066. If the young King Edward had not been assassinated, the English people might not have suffered any of these misfortunes and our history would have been quite different.

In 995 Aethelred made a treaty with Olaf Tryggvesson, the future King of Norway, who was anointed by Alphege, Bishop of Winchester. Later Alphege, already Archbishop of Canterbury, was brutally killed by Danish pagans in 1012 and is venerated as a martyr to this day. Leaving England, Olaf took with him several missionaries, among them two bishops—Grimkel and Sigfrid. They and their successors sowed the Christian Faith in Norway and Sweden, later in Finland, Iceland, Greenland and possibly in the Scandinavian colonies in North America. It is known that Grimkel became Bishop of Nidaros (Trondheim) in Norway, and Sigfrid tended the vineyards of Christ in Gotland in Sweden. There, before 1000, he baptized the Swedish king, Olaf Skottkonung, and possibly all his family. In 1045, Sigfrid was killed by the pagans together with his three nephews near Växjö (his feast day is February 15). Pious King Olaf and Queen Estrida endeavoured to establish the Church in the pagan north. They had several children, one of their daughters, Astrid, married Olaf Haraldsson who succeeded Olaf Tryggvesson on the throne of Norway. After his martyrdom, during the battle of Stiklestad (1030), this king was canonized by Bishop Grimkel.

The second daughter of Olaf of Sweden and Estrida, Ingegerda, was renowned for her piety, learning and diplomatic talents. She almost married Olaf of Norway, but after he married her sister, Ingegerda married Prince Yaroslav of Novgorod, or Holmgard, as he was called in Scandinavia. In Russia she took the name Irina because there they were usually named after saints. Yaroslav was the son of St. Vladimir who had converted Russia to Christianity. St. Vladimir himself was Scandinavian by origin, the grandson of Olga (Helga) and Igor (Ingvar). In his youth Vladimir sought refuge in Norway with Olaf Tryggvesson, most likely in 972, 16 years before the Baptism of Russ and 23 years before Olaf met St. Alphege. In 989* Vladimir married Anna, the sister of the Byzantine Emperor

* The Feast of St. Edward is celebrated on that day at the Orthodox monastery bearing his name at Brookwood, near London.

* In the Russian Orthodox Church the marriage date of St. Vladimir is accepted as 988.

Basil II, the most powerful man in Christendom. Two of St. Vladimir's sons, Sts. Boris and Gleb, are venerated as martyrs. Such was the Christian fellowship of those times and such were the ties of Christians in one faith from Winchester to Constantinople and from Trondheim to Kiev.

In Russian chronicles the husband of Irina (Ingegerda) is known as Yaroslav the Wise. It was he who built the famous Santa Sophia in Kiev; defended Russia from the Poles who by that time were forced to abandon the faith of the other Slavonic nations by the Franks (just as the Czechs). Yaroslav the Wise and Irina had seven sons and three daughters. Elizabeth married Prince Harald later King of Norway, another married Andrew I of Hungary, and Anna became the wife of Henry I of France. His son Vsevolod married in Constantinople; so that his son was fated to become Vladimir Monomakh the Grand Prince of Kiev. Another son of Yaroslav, Vladimir, is venerated as a saint in the Russian Orthodox Church (feast day, October 4/17).

Yaroslav and Irina were concerned not only for their children but for some representatives of other reigning houses. Thus, Irina took under her protection her nephew Magnus (Maximus) who was persecuted, just as was his father, St. Olaf, by the pagans. Thanks to his aunt, he remained alive and later became the King of Norway.

The wife of Yaroslav also sheltered two English princes, the sons of Edmund the Ironside, King of England. The latter was the son of Aethelred who had sent Bishop Sigfrid to Scandinavia for the first time. As we said, St. Sigfrid baptized Irina during his missionary service with Olaf Trygvesson, the protector of St. Vladimir. Thus Irina in a certain mystical sense repaid her debt to the compatriots of St. Edward, to whom she owed her conversion to Christianity. The two young princes, Edmund and Edward, lived for some time at the court of Kiev, then they were sent to the Hungarian court, very likely under the patronage of Irina's daughter. Irina died in 1050 having taken the veil with the name Anna. Soon she was canonized and is known in Russia as St. Anna of Novgorod (feast day, February 10, day of her departure).

Now England came to be indebted to St. Anna. One of the English princes, Edward, known in history as the Exile, married in Hungary Agatha, possibly one of the daughters of St. Stephen the King of Hungary. Two of the children of this Anglo-Hungarian marriage interest us especially. The first, Edgar, called the Aetheling, bore the same Christian name as his great grandfather St. Edgar. He would have become the English king after the battle of Hastings if England had not been defeated, in as much as he was the legal heir to the throne after his uncle Edward the Confessor whose son-in-law, Harald, was killed in the battle. But the military might of Normandy was too great and England was beaten. Edgar escaped to Scotland together with his

family, his mother Agatha (his father died in 1057) and sister Margaret, who married King Malcolm of Scotland and did much to ease the plight of the English and improve the position of the Church of Scotland. She had eight children among them son Edgar, named in honour of his uncle, and David who is venerated as a saint. Her daughter Matilda married Henry I of England and became known as "good Queen Maud". Thus the fall of the British Royal House was prevented. Margaret of Scotland was canonized. In this way there is much interesting parallels between her and St. Anna of Novgorod, who in her day had saved the father of St. Margaret. Perhaps we should look upon St. Anna in the spiritual sense as the "grandmother" of St. Margaret.

However, our history does not end here, just as the ties between England and Russia. After the Norman conquest, the English escaped not only to Scotland and Scandinavia, some found refuge in Constantinople, where the ruins of the church built by them still existed in the last century. Gita, the daughter of Gunhild, the daughter of King Harald, went to King Sweyn of Denmark. After his fleet of 240 ships could not liberate England, she left for Kiev, where she married Vladimir Monomakh, grandson of Yaroslav the Wise and St. Anna, introducing English blood into the Russian Grand Ducal House. Thus Gita whose cousin removed was the wife of St. Edward the Confessor, married a descendant of St. Anna, who had sheltered in Kiev 40 years earlier Edward the Exile, the nephew of Edward the Confessor. Our history thus made a complete circle.

There were no more close contacts between the British Royal House and Russia till the end of last century when the future Tsar Nicholas II married Alexandra, who was brought up at the court of Queen Victoria. But now the situation was different: they were divided not only by language and nationality as a thousand years ago, but by confession and adherence as well. The Churches of England and Sweden were not in communion with the Churches of Russia and Constantinople. Past were the days of Sts. Sigfrid, Anna, Vladimir and Olaf, Edward and Olga. Broken was the unity of Christians of different nationalities—unity in the Holy Spirit, filling the One Body of Christ. But unshakable is the unity of saints who shone forth in different countries, from the sandy shores of Kent to Constantinople, and are glorified in God's churches—from the white stone walls of Russian monasteries to the wooden churches of Norway. The saints of all times and nations have always abided and will abide together as members of one big family, which is the Christian Church.

Deacon Andrew PHILLIPS
Part

First Orthodox Youth Camp

In the summer of 1989, for the first time in the Soviet Union, there was a summer camp where Orthodox young people got together in order to commune with each other, to pray together, work and rest. The camp was opened with the blessing of Metropolitan Aleksy of Leningrad and Novgorod in line with the bilateral relationship between the youth of the Russian and Finnish Orthodox Churches within the framework of Syndesmos. For a week, from August 7, a group of the young people worked at restoring the Church of All Saints in the town of Priozersk on the shore of the Ladoga Lake, not far from the Soviet-Finnish border. Fifteen came from Finland, all members of the union of Orthodox youth, together with their president, Fr. Rauno Pietarinen. From the Leningrad theological schools there were eight at the camp headed by N. Ershov, helper to the assistant rector of the LTA and LTS. Metropolitan Leo of Oulu arrived to the camp with his young parishioners.

Life in the camp began with a moleben in the Church of All Saints on August 8. On the following day, the camp was visited by the rector of the Leningrad theological schools, Archpriest Prof. Vladimir Sorokin, who greeted the participants on behalf of Metropolitan Aleksy.

The day at the camp started and ended with common prayer. A great amount of work was done in a week. A new staircase built in the belfry, the soleas fully restored, the window frames and steps leading into the church repaired, the roof destroyed by fire, partly renewed, the outhouses built, and territory beautified. Metropolitan Leo took part in the work of the young people, inspiring everyone by his example (Vladyka Leo is a young hierarch, born in 1948 and consecrated bishop in 1979).

On August 13, Sunday, after Divine Liturgy celebrated by Metropolitan Leo, the participants in the camp went on a pilgrimage to the island of Valaam. In the cathedral of the former Monastery of the Transfiguration, in which are entombed the holy relics of Sts. Sergy and German the Miracle Workers of Valaam, a moleben was conducted.

At the closing of the camp the participants expressed satisfaction and joy at the Christian communion, common prayers and labour for the good of the Holy Church, as well as hope that such camps for young people would become a natural and widely accepted fact in our church life and render not a little help to the cause of restoring the ruined churches, particularly on Old Valaam.

N. ERSHOV

Holy Scripture and Holy Tradition

This means in effect that an interpreter of the Word of God should seek witnesses to Church Tradition and correlate them with his own opinion, placing it in the *context* of the Church interpretation. A scientific study also attempts to get to the heart of any question in its history, and in this sense science too seeks for itself tradition in history. However, for it history is more of an external sequence of events rather than an internally integral manifestation of the spirit living in it, and more of a history of delusions than a witness to the truth. Nevertheless, the divergence in attitude to Tradition that exists between different faiths is usually somewhat exaggerated. Even the limited acceptance of Tradition which is in effect peculiar to Protestantism as well in connection with its denial of certain individual traditions (some of which fail to accord with general Church Tradition altogether) is taken as a general denial thereof. This was actually the case with Protestantism when it utterly repudiated Tradition proceeding from a rejection of the primacy of the Pope, of indulgences, etc. This counterpoising will be mitigated still more if we take account of the fact that in effect Church Tradition on a particular question, e. g. the exegesis of a text (Mt. 16:18), is usually not an external injunction but more likely a searched-for magnitude which the seeker should find and establish for himself. After all, Holy Tradition on some issue is not usually expressed in a generally binding ecclesiastical resolution which summarises opinions (such are the resolutions of Councils), but it contains authoritative views in the variety of shades and sometimes in their rivalry. Differences in exegesis, like differences in the methods employed by religious writers, are too commonly known a fact to be ignored. And for this reason a personal search for links and supports in Church Tradition means more of a creative summarising of it for inner guidance than its acceptance as an external standard of injunction... In Orthodoxy fidelity to Tradition is manifest in an aspiration for harmony with the spirit of ecclesiastical teaching to the extent that

it is evident in a given case. It obtains from this, for one thing, that this fidelity does not eliminate freedom and creativity but even presupposes them, and, secondly, that Tradition does not replace the personal comprehension conditioned by the epoch, does not eclipse and extinguish it, but merely fertilizes it. Tradition is not the letter and not the law, but unity in the spirit, fidelity and love. It is natural for the Church consciousness on the other hand, haughty individualism and egocentrism, which are not mindful of kinship but begin and end all with themselves, to the exclusion of the past and the future, and which atomize the history of the Church and spiritual life, are unnatural and antiecclesiastical. If Holy Scripture is given to us by the Church and in the Church, cognition of it also takes place ecclesiastically, i. e. in union with Church Tradition and not outside this union. However, one should never forget that God endowed us with the power of thinking. This work of ours was not performed for us in the past. In other words, Church Tradition does not substitute the voice of the past for the voice of the present; the past in it does not kill the present but gives it full strength. Tradition need to follow Church Tradition and to search for oneself in it, to reach the source of Church unity is an axiom of the Church consciousness. If the Church *is*, and the Word of God has been given to the Church, then the fact that cognition of truth is given unto us precisely as members of the Church and requires our observance of ecclesiasticism, is self-evident. Fidelity to Tradition in comprehending the Word of God is ecclesiasticism.

Now, however, we should apply ourselves to the general dogmatic question: What is actually Church Tradition?

III. On Church Tradition

The existence of Church Tradition obtains from the self-identity of the Church and the unity of the Spirit abiding in her. It is an outward phenomenal manifestation of the inner, noumenal unity of the Church. It should therefore be understood above all as a living force, as the self-aware

Continued. For the beginning see JMP, Nos. 11, 12, 1989.

ness of a unified organism which incorporates all its previous life. By dint of this, Tradition is uninterrupted and inexhaustible; it is not only the past but also the present in which the future lives as well. We have an image of living Tradition with regard to the Old and New Testament: the Old Testament is not abolished by the New Testament; it is fulfilled by it; however, it also contains it—as its prototype and preparation, as its fulfilment and its future. And from the New Testament to the future age, which is distanced from us by the Second Coming, stream the rays penetrating the past, present and future, from the creation of the world and man in it, *that God may be all in all* (1 Cor. 15. 28).

Thus, tradition is not an archaeology that binds the present with the shadow of the past, nor is it the law; it is the unity and spiritual self-identity of Church life which acquires normative significance precisely by virtue of this self-identity. And since the same spirit lives in each person living within the Church, each person not only touches upon Tradition, he also enters it to the extent of his ecclesiasticity. However, the measure of ecclesiasticity is also the measure of sanctity. For this reason sanctity is an internal standard for determining what Church Tradition is. It enriches with its life that which is Church Tradition.

Externally, Holy Tradition is manifest in everything in which the spirit of the Church is imprinted, and its volume is inexhaustible in this sense. Just a drop of this sea, a kernel of this treasure enters the personal consciousness of each individual member of the Church. However, not only quantity, but quality first and foremost is of importance. Even the candle lit of the holy torch preserves this flame in its timid and flickering light. And the candles burning in candlesticks in the church and blending in their multi-unity in a single light contain the image of Church Tradition spread throughout the body of the Church.

As Church Tradition, the internal life of the Church has different manifestations, which are expressed in monumental, liturgical, canonical and everyday monuments of literature. The entire life of the Church in all the periods of her existence preserved in written sources in this Church Tradition. For this reason Holy Scripture is not a book that is bound to a certain stage of the Church's development but the one that is being written in the life of the Church. Holy Tradition always continues, and today we are living in Holy Tradition and are creating it no less than in the past. And the Holy Tradition of the past exists for us solely as the present, as that which lives in our own lives, and is brought to life by us in the prism of our consciousness. However, the difference between the past and the present is that for us the latter is something current and incomplete, still being created, while past Tradition comes

before us in crystallized form, accessible to identification.

The sphere of Tradition touches upon faith and life, dogma and piety. Original Tradition was oral. The Lord Himself did not write, wherefore he taught the disciples everything orally, and the original preaching and edifying were oral as well. With the passage of time, however, Tradition became chiefly written. In the general make-up of Tradition the practice of the Church singles out the most essential parts and invests them with the validity of the Church law, the Canons; their acceptance and profession become binding upon each Christian. The Church makes as such a minimum of Tradition in the field of dogma, binding upon all but, of course, not at all exhausting the whole of Tradition, that which received solemn proclamation and the validity of Church law at the ecumenical or local councils as the most authoritative ecclesiastical meetings, which were the highest body of Church power for their times. Such a universally binding profession of faith is the Niceno-Constantinopolitan Creed, which is also intoned at the Liturgy (added to it, albeit with less importance and without liturgical usage, is the Apostles' Creed and especially the so-called Creed of St. Athanasius), and then the dogmatic decisions of the Seven Ecumenical Councils. Anyone who does not accept this Church Tradition thus finds himself outside the Church's structure and life. However, the importance of these practical rules cannot be compared in importance to the above dogmatic decisions because many of them bear the imprint of being conditioned and limited by history. For this reason some Canons were simply abolished by other, later ones (which cannot happen with regard to dogmatic decisions), and others, even though they have not been abolished formally, fall out of usage and cease to be living Tradition of the Church, passing over as they do to the sphere of religious history and archaeology. Nevertheless, the Church's structure and hierarchical system are based on these ecclesiastical laws contained in Holy Tradition. The Liturgical Rule, such as the Typikon, on the basis of which the entire liturgical life of the Church throughout the year is regulated, is equally legally binding upon all. Nor does the Typikon have the invariable validity that dogmatic Canons have because its requirements, too, are applied to the living conditions and the locality and are binding only very generally. What is possible in principle is diversity in the liturgical order, which prior to the division of the Church was manifest in the existence of two liturgical rites, the Eastern and Western, with the Eastern and Western liturgies being equally holy; meanwhile, this difference was not permitted with regard to dogmata. And when this difference appeared in the issue of the procession of the Holy Spirit (Filioque), it led to division in the Church. The entire procedure for

the Liturgy and the Sacraments represents the predominant sphere of Holy Tradition—not only written but also oral, which is equally binding. Church dogmata which are not dealt with at the Ecumenical Councils acquire a universally binding nature through the Church's liturgical life. Suffice it to note for example the veneration of the Theotokos in Orthodoxy, the teaching of the seven sacraments, the practice of venerating holy icons and relics, the teaching on life after death and much else, which is dogmatized unobtrusively by Tradition through Church Liturgy, and sometimes more truthfully and powerfully than at the Councils. (Specifically, the dogmatic decision of the 14th-century Councils of Constantinople regarding St. Gregory Palamas' teaching of the Light of Tabor was formalized through the Liturgy of the Second Sunday of Lent; on the contrary, the resolutions of the 17th-century Councils of Constantinople pertaining to the transubstantiation of the Holy Gifts, which has no liturgical confirmation, did not acquire this importance.)

Often held up as a guiding rule for Church Tradition is the maxim of St. Vincent of Lérins to the effect that it is *quod semper, quod ubique, quod ad omnibus traditum est*. However, if followed cogently, this principle cannot have the universal importance that is sometimes attached to it. To begin with, it removes all possibility of a historical emergence of new dogmatic formulas (if only those of the aforementioned Seven Ecumenical Councils) which are not in accord with the requirement of *semper*. Just as incongruous is the requirement for quantitative universality: *ad omnibus* and *ubique*, for this destroys the possibility of local tradition, which can prove to be universal with the passage of time, and also the possibility for a state of affairs where Church truth is professed by a minority rather than a majority in the Church (as was the case during the Aryan disputes). Generally speaking this would remove the possibility of any movement in Church Tradition, which is movement itself; ecclesiastical life would be doomed to immovability, and Church history would become superfluous and impermissible. For this reason the maxim of St. Vincent of Lérins, when understood formally, is totally incongruous with the whole of Church reality. Therefore it can be accepted only in a limited and conditional sense, namely, universal compulsion of the dogmatic truths that have already been proclaimed in the Church as such. This includes the above decisions of the Seven Ecumenical Councils, denial of which truly runs counter, directly or indirectly, to the main rock of the Church, the profession: *Thou art the Christ, the Son of the living God* (Mt. 16. 16). The maxim of St. Vincent of Lérins should be combined with the wise saying of the Blessed Augustine: *in necessariis unitas, in dubiis libertas, in omnibus caritas*.

The latter most fully reflects the actual life of Tradition, in which a dichotomy is always drawn between what is truthful and manifested, on the one hand, and the sphere of what has not been manifested and what in this sense is dubious and problematic, on the other.

A large area which touches upon dogma as well as the life of the Church, where Tradition does not have such distinctness and represents to a certain extent what is being sought for by theological consciousness and science, remains outside of the part of Tradition that has been codified by the Church as *lex credendi*, or *lex orandi*, or *lex canonica* or *ecclesiastica*. First and foremost, Church literature in the broadest sense belongs to the monuments of Church Tradition. These are the works of the apostles and the Church Fathers, and theologians; then, liturgical texts, architecture, iconography and religious art; and customs and oral tradition. All this Tradition, being as it is a product of the united spirit abiding in the Church, also bears the imprint of historical relativity and human limitedness. In its details it allows for difference, discrepancies and contradictions. These last, as we know, are not alien either to the works of the men whom the Church reveres as saints or even to the liturgical texts which, out of all types of Tradition, have perhaps the greatest authoritativeness. These facts of Tradition are subject to republishing, juxtaposition and comprehension. It is still necessary to establish, on the basis of the monuments of Tradition, that which can truly be considered Church Tradition. The measure of the fullness of this cognition can be different, too. A particular epoch can perceive to different degrees of acuity a particular form of Church teaching. Thus, in volume Tradition is everything that can be acquired and contained in the living memory of the Church. The quality of Church Tradition is the united life of the Church, propelled by the Holy Spirit for all times. The life of Tradition consists in the inexhaustible spiritual creativity of the Church in which the depths of the Church's self-consciousness are discovered.

Thus, Church Tradition is the life of the Church in the past, which is also the present. It is the divine truth of the Church, which is revealed in human words, acts and decisions. It is the God-Man body of the Church, which lives in space and time. Least of all it is an externally forced law which comprises but a small part of Tradition. It is an internal law of Church life, which obtains from her unity.

However, not only the invariability and unity of the spirit which abides in the Church but also its historic development are manifested and imprinted in Church Tradition. As God-Man unity, the Church is subject to historical development, it has history, and this history is not only external existence in the world but also an internal process. This raises a general issue: does the Church have

can she have, historical development, specifically dogmatic development? This is also a question of Church Tradition as history. On the one hand, it is resolved by the fact itself, for it is entirely obvious that dogmata arise in history and, consequently, the Church has a dogmatic development. The first Church was relatively adogmatic in comparison to the subsequent epoch of the Ecumenical Councils, and the modern Church is richer and more burdened with dogmata than the ancient one was. On the other hand, however, the Holy Spirit, Who abides in the Church, and Eternal Life, which He bestows, does not wane and is not replenished, and with regard to this the Church is self-identical and knows no development. This seeming contradiction is easily reconciled by the fact that the Church is the unity of God-Man life, and, while its divine foundation is variable in its fullness and self-identity, its human element lives and develops in time, knowing not only grace-bestowed and ecclesiastical life but also its own worldly life. The heaven of the Kingdom of God is placed into the dough which ferments according to its own laws. And the development of Church history consists in the determination and realization in history of super-historical content, the translation, so to speak, of the language of eternity into the language of human history, with this translation, the content remaining unchanged, reflecting the properties of the language and the age. It is only a more or less adequate form for invariable content. The historical fruit of truth matures and its human assimilation is effected in this translation, which is linked with human history. In this sense one can indeed speak of dogmatic development; conversely, stagnation or immobility in the Church's consciousness is impossible and internally contradictory. However, also manifest in this is the humanity of this dogmatic development as being effected in man and for man in his historical formation, and also in the limitedness of each historical age. It is from this limitedness that the need for historical development obtains. Dogmatic decisions are effected by the means existing in the age and reflect its style and properties. For example, the Christological disputes and decisions of the Ecumenical Councils mirror quite definitely the nature of the Hellenic thinking and spirit. They are to a certain extent the translation of the basic truth of Christianity into the Hellenistic language. In similar fashion, modern dogmatic disputes, in ecclesiology for instance, are strongly affected by the spirit of modern times and their philosophy, in particular, by the specifics of the modern thinking. This means that dogmatic formulas in their expression have a historically conditioned or, as is said today, a pragmatic nature. This pragmatism of theirs does not minimize their importance in content, but incorporates their historical conditionality, which is linked with the

existence and inevitability of the historical development of the Church. Dogmata are born of the need to comprehend and assess Church experience from a fresh angle. For this reason the possibility for new dogmatic definitions is inexhaustible in principle, and new dogmatic thoughts and definitions are always in effect maturing in the Church's consciousness, although they are also self-identical with regard to the unified Divine Truth of the Church, which is always outside of and above history.

Thus, we need first of all to define in what Church Tradition always remains unified and does not allow anything new. The Divine Spirit Who abides in the Church is invariable and always equal to Himself, and Christ does not change either. On the other hand, we likewise need to have a clear understanding of the unremovability of dogmatic development in revealing the Church's consciousness, although its different manifestations are solely of an ecclesiastico-historical origin and a pragmatic nature. This recognition of pragmatism, or, historicism, which is the same, in dogmatic development, and, consequently, in dogmatic forms—which are made, albeit for all times, in the language of their era—does not detract from the importance of dogmata and does not inject a general historical relativism in their understanding, by virtue of which dogmata may not only emerge but also become obsolete or die away. Relativism pertains to form rather than content. As far as content is concerned, it enters the unity and self-identity of Church Tradition and is invariable and in this sense unerring and, so to speak, absolute. However, while elevating content to the absolute, we should not absolutize form, although we should see the highest expediency and pre-established conformity between precisely the given form and content. For example, Greek philosophy was the most perfect form for Christology: ancient traditions in art laid the foundation of iconography for depicting the divine grace-endowed life in human nature. And this pragmatism of form is no hindrance to the special divine inspiration with which, according to Church belief, the dogmatic decisions of the Ecumenical Councils, for example, were marked. It will be recalled that the word of God too has its historical framework, since it belongs, like a monument, to a certain epoch and bears its imprint; still this does not hamper it from being divinely inspired.

However, it would also be incorrect to identify dogmatic formulas of Church Tradition, which are rooted in Church history, with the word of God, which has its own absolute and eternal nature. If, for example, we trace trinitarian formulas in Church literature we will see that, with regard to the same content, several religious writers, authoritative ones at that, give so approximate and vague an expression which we can understand and accept only historically. Of course, the dogma-

tic decisions of the Ecumenical Councils loom like mountain peaks in this sense; however, if their content is to be understood correctly, they require historical commentary as well. All of Church Tradition consists of such relatively absolute, pragmatic and historically conditioned manifestations of the united life of the Church. This also means that it never ends; it continues as long as history continues. For this reason our own age and our own lives are continued tradition since they proceed in the unity of the Church and of Tradition. It also follows from this that in order to become such and to be realized for us, Church Tradition must be living tradition which becomes this given our own vital perception of it. However, if this revitalization of tradition in us is to occur, our own inspiration and the appropriate intensity of spiritual life are required. In other words, Church Tradition is dynamic, not static; it comes to life for us in the fire of our own inspiration. The scribes and pharisees of all times want to turn Tradition either into dead archaeology or an external law and Rule, into a deadening letter that demands subordination to itself. However, it is not this law-making that is the power of tradition even when subordination to it has the validity of law, but its inner acceptance through spiritual entry into it.

For this reason there is nothing more erroneous than the notion widespread in the West that the Eastern Church as the Church of Tradition has become frozen in the immobility of external ritualism and traditionalism. Even if this were to take place here or there, this would mean partial infirmity and local decline, but it would not mirror the substance of Tradition, which consists precisely in an inexhaustible flow of ecclesiastical life and is identified through its own creative life. Tradition should be creative in this sense, and it cannot be otherwise because through the creativity of its own life it comes to life for us in all its might and depth. However, this creativity is not the personal and individualistic but the ecclesiastical and catholic self-witness of the Spirit Who abides in the Church. Church Tradition contains Church truth to the extent that it has been revealed and set forth as a guide to life in the Church. Although it continues in its revelation today, too, for each given epoch infallibility and sufficiency (*infallibilitas et irreformabilitas*), which are intrinsic to the Church in general, are inherent in it. Infallibility, which is dealt with, albeit without the proper clarity, in the Vatican dogma, in something other than a quality of the truthfulness of life or life in truth, a quality which is endemic to the Church, and the truthfulness of the dogmatic self-consciousness of the Church corresponds to truthful life as well.

Thus, this is not theoretical, abstract infallibility as a criterion of knowledge which gnoseology searches for and for which Catholic dogma accepts it, but is testimony to the practical truthfulness

of life from the strength of the given dogmatic consciousness, and it is only from this practical truthfulness that the truthfulness of dogma as an object of cognition proceeds. *Primum vivere deinde philosophari*. And in this sense all ecclesiastical life is a unified truth, no matter how its dogmatic formulas may differ. It is unified during the times of early Christianity, when all Church dogmata were confined to the profession of St. Peter the Apostle, in the epoch of the Ecumenical Councils with their complicated theology, and also in the still more complex times of our day. A heresy is not a theoretical blunder in dogma but a ruining of this true life from which a fall from Church unity proceeds in the dogmatic consciousness as well. Sufficiency or fullness of Church Tradition does not mean that it can be replenished to become complete, but that the teaching expounded by the Church is always sufficient for true life or for salvation.

Each epoch in the history of the Church is full for itself, is not defective, and does not experience a need for something essential for life in God, for salvation. Both infallibility and fullness are merely testimony, expressed in other words, that the Church contains true life and is *the pillar and ground of the truth* (1 Tim. 3. 15). It is by the strength of this life that she cognizes herself through Tradition. The unity of Tradition is established by the unity of life, and the unity of faith by which Church unity is given witness to above all, is established by unity of Tradition. However, is Church Tradition not something vague and imperceptible in its undefinableness and inexhaustibility, while unity of faith, which is made the basis of Church unity, should be definite and concrete? And how does one apply to the other, the profession of faith to the whole of Church Tradition? The former is a concise expression of what is contained in the latter. It is effected by the Church through her bodies, be it the Church Councils or bodies of episcopal power—and in this form acquires the validity of a Church decision to which the infallibility and sufficiency endemic to the Church are intrinsic. How this profession is established is a factual issue. However, a question of principle, namely, what the body of this infallible judgment is like and whether it exists in the Church is contained here as well. This leads us to the matter of the hierarchy in the Church.

Archpriest Sergy BULGAKOV

LITURGICAL PRACTICE

The Sacrament of Matrimony

The Order of Marriage, or of Crowning

After the Great Ektene, the deacon addresses the congregation with: "Let us pray to the Lord."

Choir: "Lord, have mercy."

Then the priest recites the following three prayers, supplicating God to bestow His Blessing upon the marriage so that the bridal pair would follow the order of life which was once established in Paradise.

"O God most pure, the Creator of every living thing, Who didst transform the rib of our forefather Adam into a wife, because of thy love towards mankind, and didst bless them, and say unto them: Be fruitful, and multiply, and have dominion over the earth; and didst make of the twain one flesh: for which cause a man shall leave his father and mother and cleave unto his wife, and the two shall be one flesh: and what God hath joined together, let not man put asunder: Thou Who didst bless Thy servant Abraham, and opening the womb of Sarah didst make him to be the father of many nations; Who didst give Isaac to Rebecca, and didst bless her in child-bearing; Who didst join Jacob unto Rachel, and from that union didst generate the twelve Patriarchs; Who didst unite Joseph and Asenath, giving unto them as the fruit of their procreation Ephraim and Manasses; Who didst except Zacharias and Elizabeth, and didst make their offspring to be the Forerunner; Who, from the root of Jesse according to the flesh, didst bud forth the ever-Virgin One, and wast incarnate of her; and wast born of Her for the redemption of the human race; Who, through Thine unutterable gift and manifold goodness didst come to Cana of Galilee, and didst bless the marriage there, that Thou mightest make manifest that it is Thy will that there should be lawful marriage and the begetting of children: Do Thou, the same All-Holy Master, except the prayer of us Thy servants. As Thou wert present there, so likewise be Thou present here, with Thine invisible protection. Bless this marriage, and vouchsafe unto these Thy servants, N. and N., a peaceful life, length of days, chastity, mutual love in the bond of peace, long-lived seed, attitude from their posterity, a crown of glory

which fadeth not away. Graciously grant that they may behold their children's children. Preserve their bed unassailed, and give them of the dew of heaven from on high, and the fatness of the earth. Fill their house with wheat, and wine, and oil, and with every beneficence, that they may bestow in turn upon the needy; granting also unto those who are here present with them all those petitions which are for their salvation.

"For Thou art the God of mercies, and bounties, and love towards mankind, and unto Thee do we ascribe glory, to the Father and to the Son, and to the Holy Spirit now, and ever, and unto ages of ages."

Choir: "Amen."

And the deacon again intones: "Let us pray to the Lord."

And the priest recites the following prayer:

"Blessed art Thou, O Lord our God, the Priest of mystical and pure marriage, and the Ordainer of the Law of the marriage of the body, the Preserver of immortality, and the Provider of good things do Thou, the Same Master, Who in the beginning didst make man and set him to be, as it were, a King over Thy creation, and didst say: It is not good for man to be alone on the earth; let us make a helpmeet for him; and taking one of his ribs didst fashion Woman, which when Adam beheld, he said: This is now bone of my bone, and flesh of my flesh; she shall be called Woman, for she was taken out of man; for this cause shall a man leave father and mother, and shall cleave unto his wife, and the twain shall be one flesh; and those whom God hath joined together let no man put asunder: — Do Thou now also, O Master, our Lord and our God, send down Thy heavenly grace upon these Thy servants, N. and N.; and grant that this Thy handmaid may, in all things, be subject unto her husband; and that this Thy servant may be the head of his wife, that they may live according to Thy will. Bless them, O Lord our God, as Thou didst bless Abraham and Sarah; Bless them, O Lord our God, as Thou didst bless Isaac and Rebecca: Bless them, O Lord our God, as Thou didst bless Jacob and all the patriarchs; Bless them, O Lord our God, as Thou didst bless Joseph and Asenath: Bless them, O Lord our God, as Thou didst bless Moses and Sephora: Bless them, O Lord our God, as Thou didst bless Jachim and Anna:

* Continued. For the beginning see: *JMP*, 1989, Nos. 11, 12.

Bless them, O Lord our God, as Thou didst bless Zacharias and Elizabeth: Preserve them, O Lord our God, as Thou didst preserve Noah in the ark: Preserve them, O Lord our God, as Thou didst preserve Jonah in the belly of the whale: Preserve them, O Lord our God, as Thou didst preserve the three Holy Children from the fire, sending down upon them dew from heaven; and let that gladness come upon them which the blessed Helena had when she found the precious Cross. Remember them, O Lord our God, as Thou didst remember Enoch, Shem, Elijah: Remember them, O Lord our God, as Thou didst remember Thy Forty Holy Martyrs, sending down upon them crowns from heaven; Remember them, O Lord our God, and the parents who have nurtured them; for the prayers of parents make firm the foundations of houses. Remember, O Lord our God, Thy servants the groomsmen and the bridesmaids of the bridal pair, who are come together in this joy. Remember, O Lord our God, Thy servant, N., and Thy handmaid, N., and bless them. Grant them of the fruit of their bodies, fair children, concord of soul and body: Exalt them like the cedars of Lebanon, like a luxuriant vine. Give them seed in number like unto the full ears of grain; that, having sufficiency in all things, they may abound in every work that is good and acceptable unto Thee. And let them behold their children's children, like a newly-planted olive orchard, round about their table; that, obtaining favour in Thy sight, they may shine like the stars of heaven, in Thee, our God. For unto Thee are due all glory, honour and worship, to the Father, Who is from everlasting, and to the Son and to Thy Life-Giving Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

And the deacon again intones: "Let us pray to the Lord."

Choir: "Lord, have mercy."

And the priest again prays as follows:

"O Holy God, Who didst create man out of the dust, and didst fashion his wife out of his rib, and didst join her unto him as helpmeet; for it seemed good to Thy Majesty that man should not be alone upon earth: Do Thou, the same Lord, stretch out now also Thy hand from Thy Holy Dwelling-Place, and conjoin this Thy servant, N., and this Thy handmaid, N., for by Thee is the husband united unto the wife. Unite them in one mind: wed them into one flesh, granting unto them of the fruit of the body and the procreation of fair children.

"For Thine is the majesty, and Thine are the Kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

Following this prayer, the priest begins the central rite of the Sacrament, blessing the matrimonial union in the name of the Triune God. Taking a crown brought to him on a tray, and making with it the

Sign of the Cross over the groom, he says: "The servant of God, N., is crowned unto the handmaid of God, N.: In the Name of the Father and of the Son, and of the Holy Spirit."

Choir: "Amen." And having given the bridegroom to kiss the icon of the Saviour on the crown, the priest places it upon his head.

Then in the likewise manner the priest crowns the bride, saying: "The handmaid of God, N., is crowned unto the servant of God, N.: In the Name of the Father, and of the Son, and of the Holy Spirit."

Choir: "Amen." Making a sign of the cross with the crown over the head of the bride, and giving her to kiss the icon of the Mother of God upon it, the priest places the crown upon her head.

The crowns placed upon the groom and the bride symbolize the glory of the union of Christ with the Church, and for this reason the bridal pair kiss the crowns. In receiving the crowns, the newly-weds are crowned to be the masters of passions and are honoured for the feat of chastity and for having preserved their virginity. The crowns upon their heads also typify the crowns eternal mentioned in the Revelation of St. John the Divine: *be thou faithful unto death and I will give thee a crown of life* (Rev. 2. 10).

Having thus placed the crowns, the priest blesses the bridal pair, saying thrice: "O Lord our God, crown them with glory and honour."

The crowning of the bridal pair and the words of the priest: "O Lord our God, crown them with glory and honour," seal the Sacrament of Matrimony. In blessing the marriage, the Church proclaims the pair as the founders of a new Christian family—a minor family Church, showing them the way into the Kingdom of God and proclaiming the permanence and indissolubility of their union, as the Lord said: *Whom God hath joined together let not man put asunder* (Mt. 19.6).

Archpriest Gennady NEFEDOV
MTS lectures

(To be continued)

The Cherubical Hymn

Greek Chant
Arranged by A. Kastorsky

Умеренно

С. А.
Т. Б.

И - же Хе - ру - ви - мы, и - же Хе - ру - ви -
мы тай - но об - ра - зу - ю - ще, об - ра - зу - ю -
ще, тай - но об - ра - зу - ю - ще
и Жи - во - тво - ря - щей, и Жи - во - тво - ря - щей Трой -
це Три - свя - ту - ю песнь при - пе - ва - ю - ще, Три - свя -
ту - ю песнь при - пе - ва - ю - ще,

вся - ко - е ны - не , ны - не жи - тей - ско -
 - е от - ло - жим по - пе - че - ни -
 - е, от - ло - жим по - пе - че - ни - е.
 А - минь. Я - ко да Ца - ря всех,
 Ца - ря всех по - ды - мем, ан - гель - ски - ми не -
 - ви - ди - мо до - ри - но - си - ма чин -
 - ми. Ал - ли - луй - я, ал - ли - луй - я, ал - ли - луй - я.

Замедлить

BOOKS AND PUBLICATIONS

Millennium of the Baptism of Russ. An International Church-Historical Conference

Kiev, July 21-28, 1986. Proceedings.
Publication of the Moscow Patriarchate.
Moscow, 1988, 352 pages with illustrations.

In July 1986, there was an international Church-Historical Conference in Kiev to mark the Millennium of the Baptism of Russ. Its proceedings have now been published in a book brought out by the Publishing Department of the Moscow Patriarchate. Editors of the book — Deacon Aleksandr Umrikov and A. Morozov.

The book opens with a message greeting to the participants from His Holiness Patriarch Pimen in which he invoked God's blessing upon their labours (p. 5). The epistle that follows (pp. 7-12) lists the conference participants, including representatives of Local and Autonomous Orthodox Churches, and also of the Roman Catholic, Armenian, Evangelical, Lutheran, Presbyterian and other Churches in various countries, representatives of theological schools of Bulgaria, Greece, Italy, the Soviet Union, the United States, France, Czechoslovakia and other countries. The epistle also lists the themes of 40 papers presented at the conference.

The book consists of six parts corresponding to the six days of the conference. The first section includes the opening address by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, who was the conference chairman (pp. 15-20); messages of greeting from His Beatitude Dioscoros I, the Patriarch of Jerusalem and All Palestine (pp. 21-22); His Beatitude Archbishop Chrysostomos of New Justiniana and All Cyprus (pp. 22-23); messages of greeting from the Patriarch of Alexandria (pp. 24); Professor Paul Valiere, on behalf of the Anglican Church (pp. 25-26) and Archbishop

(now Metropolitan) Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate (pp. 27-29). A supplement to the latter report lists Moscow Patriarchate publications from 1942 to 1986 (pp. 31-36).

The second section contains materials relating to the sources of Christianity, the initial steps of Christian spirituality and culture in Russia and the neighbouring countries, their interpenetration and mutual influence.

Speaking of the conversion of Russ to Christianity, Metropolitan Filaret of Minsk and Byelorussia began with the missionary journey of the Apostle St. Andrew the First-Called to the shores of the Black Sea and the region along the Dnieper. He cites patristic works and archaeological evidence to prove the historical authenticity of this journey, which he regards as the source of the Christian faith in this land, a life-giving spring which has never run dry since those days. On the strength of an analysis of foreign sources and documents Metropolitan Filaret traces links between Russia and Byzantium, Syria, the Balkans and other countries in the 4th-7th centuries. He analyzes in detail the problem of the place and time of the baptism of the Orthodox Prince St. Vladimir, citing some little known facts about the political situation of that time, the dire domestic plight of the Byzantine Empire of which Prince Vladimir cleverly took advantage to increase the international prestige, political and spiritual might of his own state (pp. 39-63).

The book contains an interesting report by Professor Todor Sabev (Bulgarian Orthodox Church) on

the Bulgarian contribution to the ecclesiastico-cultural flourishing of Kievan Russ (pp. 70-78). The author of the report ventured an opinion that Princess St. Olga was born not in Pskov, but in the Bulgarian capital city of Pliska.

Interesting data from ancient Armenian chronicles was cited by Father Yusik Lasarian of the Armenian Apostolic Church (pp. 83-85). Descriptions of the Russians in the 7th century were left by the Armenian geographer Anania Shirakatz and Archimandrite Movses Kalankatwazi. From the 8th century Armenian craftsmen have been active in Kiev, participating in the construction of the St. Sophia and the Dormition Cathedrals. The Lives of saints were translated from Russian into Armenian and from Armenian into Russian.

The third section of the book deals with the first few decades following the conversion to Christianity, the predominant Byzantine influence on the development of the Russian spirituality and culture of the period.

Deacon Igor Ekonomtsev, an MTA lecturer, presented a report entitled "The Baptism of Russ and the Foreign Policy of the Old Russian State" (pp. 103-109), in which he stressed the consolidation of the international position of Old Russ following its conversion to Christianity. It introduced Russia into the family of European Christian nations, heightened its prestige and increased confidence in its foreign policy initiatives. But the most important thing was that "the Christianization of Russ elevated the moral potential of the Russian nation.

Archpriest Lev Lebedev in his report at the conference (pp. 115-122) advocated the traditional view concerning the time and place of the

baptism of Prince Vladimir and the residents of Kiev based on the evidence of St. Nestor the Chronicler.

Reports in the forth section of the book trace the first few centuries of Christianity in Russia, the unprecedented growth of national culture and the country's relations with its neighbours and the Latin West.

Director of the Institute of the Eastern Churches at Regensburg, Monsignor Dr. Albert Rauch (FRG, Roman Catholic Church) presented a report entitled "The Church Schism of 1054 and the Russian Orthodox Church" (pp. 157-162) in which he claimed that shortly after the schism the Byzantine-Slavonic branch of Christianity emerged which assimilated numerous Western influences and rejected excessive dependence on the Byzantine south.

As if in response to Dr. Rauch, Prof. I. F. Oksiyuk in his report entitled "The First Centuries of Christianity in Russia and the Latin West" (pp. 167-184) said: "In its cultural up-building the Kievan state turned towards the culture of Byzantium, to the most complicated and lofty patterns. This culture was 'in the measure' of the Russians and met the lofty requirements of their development".

Deserving of attention are reports by Dr. Günter Schulz (Evangelical Churches Union in the GDR) "Metropolitan Illarion of Kiev in *The Tale of Bygone Times*" (pp. 196-198); by Professor Hieromonk Thomas (Spidlik; Italy, Roman Catholic Church)

"The Authority of Books with the Russian Monks in Old Times" (pp. 211-214); by Prof. Nikolai Kochev (Bulgarian Orthodox Church) "Writings of Patriarch St. Evfimy and Russian Hagiography of the 16th century" (pp. 215-218); by Prof. Archpriest Mircea Pacurariu (Romanian Orthodox Church) "The Romanians' Ecclesiastical Ties with the City of Kiev" (pp. 218-224) and others.

The fifth section of the book traces mainly the missionary work of the Russian Orthodox Church conducted by its many enlighteners among various peoples.

Father Proclus Jasuo Ushimaru († 1986; Autonomous Orthodox Church of Japan) cited many little known facts on the Russian role in the spread of Christianity in Japan (pp. 225-232). He pointed out that the first Japanese to become an Orthodox Christian was a trader by the name of Senpei from Osaka who met Peter the Great in 1702 and was baptized with the name of Gavriil following the Russian tsar's advice. The rapporteur stressed the role of the Russian diplomat Josef Goshkevich in paving the way for Orthodoxy in Japan. It was he who petitioned the Holy Synod for sending an Orthodox priest to Japan, and later welcomed the young missionary and future saint Father Nikolai (Kasatkin). He stressed that the Orthodox Church of Japan treasures the memories of the Russian Orthodox enlightener and every step of his missionary work.

Hieromonk Innokenty, an LTS lecturer, spoke of the missionary work of the Russian Orthodox Church, stressing that Russian missionaries were not only selfless witnesses to their faith but often the architects of the culture of whole nations (pp. 243-247). Among such figures were St. Stefan of Perm, St. Innokenty the Enlightener of the Aleutian Islands, Alaska, Kamchatka, Yakutia and the near Amur region, and Archimandrite Makary Glukharev, the Apostle of the Altai. Unfortunately, missionary work in Russia was more often than not a personal exploit of individuals, but not organized and purposeful state activity.

The final section of the book examines important aspects of the peace-making work of the Russian Orthodox Church (reports by Father Aleksandr Kozha and the Rev. Hannu Kamppuri, Evangelical-Lutheran Church of Finland); the theological aspect of the Slavonic missions (Professor Pavel Filippi, CSSR, Evangelical Church of the Czech Brethren); relations between the Russian and Antiochian Orthodox Churches (Archimandrite [now Bishop of Philippopolis] Niphon, Antiochian Patriarchate) and several others. A brief, but comprehensive presentation was made by Metropolitan Yuvenaly of Krutitsy and Kolomna (pp. 334-335).

The book ends with the closing speech by Metropolitan Filaret of Kiev and Galicia (p. 339).

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THE PATRIARCHAL CATHEDRAL OF THE EPIPHANY IN MOSCOW



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